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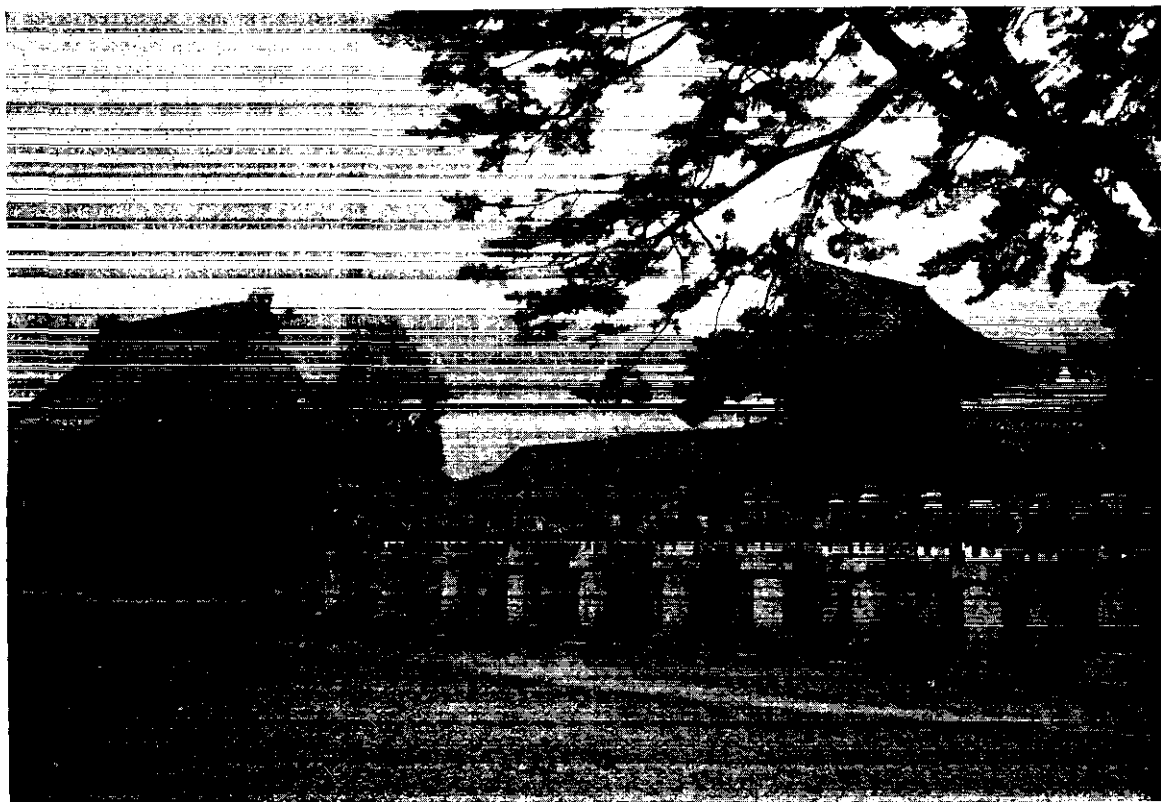
# CHRISTIAN ALLIANCE

## FOREIGN MISSIONARY WEEKLY

VOL. XIII.

NEW YORK, NOVEMBER 23, 1894.

No. 21.



STONE LANTERNS, SHEBA TEMPLE, JAPAN.

### CONTENTS

EDITORIALS . . . . .	482	WORK AT HOME . . . . .	495	REQUESTS FOR PRAYER . . . . .	500
THE PULPIT . . . . .	484	YOUNG PEOPLE'S WORK . . . . .	496	TEMPERANCE . . . . .	501
THE CHRIST LIFE . . . . .	487	CHILDREN'S CORNER . . . . .		FIELD NOTES . . . . .	501
DIVINE HEALING . . . . .	490	PERSONAL TESTIMONIES . . . . .	498	INCIDENTS . . . . .	503
THE COMING KING . . . . .	490	QUERIES . . . . .	498	CORRESPONDENCE . . . . .	
MISSIONARY LANDS . . . . .	492	THE SABBATH SCHOOL . . . . .	499	REVIEWS AND NOTES . . . . .	

THE CHRISTIAN ALLIANCE PUBLISHING COMPANY.

692 EIGHTH AVENUE NEW YORK.

Entered at the New York Post Office as Second Class Matter.

# THE CHRISTIAN ALLIANCE

AND

## Foreign Missionary Weekly

PUBLISHED EVERY FRIDAY BY

### THE CHRISTIAN ALLIANCE PUBLISHING CO.,

692 EIGHTH AVENUE, NEW YORK.

PRICE, \$1.50 A YEAR, IN ADVANCE.

## Editorials.

### Editorial Correspondence.

WE HAVE just spent a very pleasant week with our Alliance friends in St. Louis. It is not possible for us just yet to go away for an extended series of conventions as we hope to do in a few weeks, but it seemed necessary to visit St. Louis at this time, and notwithstanding the tremendous pressure of work at home, we succeeded in detaching ourselves for a week from the calls of our home work, and on the evening of November 14 we found ourselves in the midst of our southwestern friends in the opening meetings of the St. Louis Convention.

Mr. Merritt had gone on a few hours before, and had conducted the services in the earlier part of the day. Dr. West and Mr. Gabelein came the following day, and assisted in the services of the convention.

We were delighted to find a large audience almost filling the large church edifice on the corner of Nineteenth and Morgan Streets, formerly a U. P. Church, and now leased by the Alliance congregation under the charge of Rev. Mr. Stewart. It has grown to be quite an important congregation. It is chiefly due to the enterprise and liberality of Mrs. Clara D. Ely, one of our Alliance workers in St. Louis, who has become responsible for the expenses of the work and is carrying it forward in a truly aggressive and unstinted spirit. Mr. Stewart is an able coadjutor, and having the combined gifts of song and preaching, he is able to carry on a most successful evangelistic work.

A large number of Christians gathered from all directions in this building for five days. We were surprised to find the breadth they represented, considering the fact that we had not been able to give notice through the Alliance of these meetings. They came from various parts of the State and all sections of the city.

Our old friend, Rev. Mr. Ostrum, was there from Kansas City, and many others from different parts of the surrounding region, while almost all the churches in St. Louis were represented in the gatherings from day to day.

The church will comfortably seat 800 people, and it was usually well filled, and on the closing Sabbath was entirely full.

We were quite unprepared for the hearty enthusiasm of the meetings. We had expected a little of the Southern conservatism, but dear brother Merritt's enthusiasm was met with a spirit of free-

dom and demonstrativeness that would be quite remarkable even in our Eastern conventions.

Our dear brother was received with open hearts and open arms by the dear Southern people, and he was made a great blessing to them. It might be truly said that he spoke all day long, for not only did he occupy the morning session, usually, but continued his meeting during the interval, as a rule, and could be seen talking to a delighted circle without intermission from 12 to 2 or 3 o'clock.

Mr. Gabelein found a very ready response to his appeals for the Hebrew people, and will return in a few weeks, to hold a longer series of meetings, and establish a mission among the Jews.

Dr. West opened the gates of heaven, and presented with his usual eloquence the magnificent panorama of the Lord's appearing, and he, too, was invited to stay for some time after the convention, and conduct further services.

A unique peculiarity of the meetings was the use of the Psalms of David in the service of song. Mr. Stewart was formerly a U. P. minister, and believes in the use of inspired songs. In the service of song, the old Psalms were used, but they have been set to modern music, and if one did not listen to the words, they would think themselves in a Methodist camp meeting of the most pronounced type.

The music has been prepared by Mr. McGranahan, and has all the freedom of the modern song, and this, set to an old and dignified Psalm, seems at first like marching a stately old grandfather to double-quick time. But, really, the effect was very good, and the people sing with great heartiness, and we felt quite at home in using the old songs of David, on which our childhood was brought up, many years ago.

Our only criticism would be with respect to the exclusiveness of their use. We believe God intended them for the worship of His people, but not exclusively, and in their place, along with many paraphrases of other portions of God's inspired Word, and the God-given songs of holy men and women in all ages of the world, we would welcome them. But most of believe it is just as legitimate for us to praise God in the words which the Holy Ghost gives us, as it is to pray without a ritual.

The usual variety of themes was presented at the convention meetings. The convention, quite early in its course, swept into the great missionary current, and several addresses were given on the work among the Jews and the evangelization of the world. There was much interest shown in this theme, and without any attempt whatever to work up a financial interest, the people themselves spontaneously made an offering of about \$3,000 in a few moments, at the close of the farwell service, which doubtless might have been much larger, had the subject been formally and more fully presented.

There were no less than fifty volunteers for missionary service arose on Sunday afternoon, most of whom seemed probable and promising missionaries.

There were two or three meetings held in connection with Divine Healing, and about seventy or eighty persons were anointed in the name of the Lord.

At the frequent testimony meetings there

were many quite remarkable testimonies of extraordinary healings, of all kinds.

We found our Alliance people in St. Louis engaged in every sort of aggressive Christian work, many of them being connected with successful missions. We were sorry not to be able to visit any of the aggressive works outside of the Tabernacle on Morgan Street, but we hope, ere many weeks, to revisit St. Louis, and gather together in a more thorough manner all the convention workers, and representative elements, and organize the Alliance work of the State and the Southwestern country, of which St. Louis is the natural centre.

We were very much pleased with this great city. It has a population of half a million, and is a very substantial and wealthy metropolis for the vast Southwestern region. It is the geographical centre of the United States and impresses one more favorably than any city west of New York, not even excepting Chicago. It is much quieter, but on every side impresses one with its substantial wealth and prosperity.

We rejoice that God has given the Alliance work so strong a home in this important centre, and we commend the work which is growing up so rapidly in that community to the earnest prayers of our people throughout the country.

### Return of Dr. Wilson.

OUR DEAR BROTHER, Rev. Henry Wilson, D.D., arrived in New York on November 18, after a very stormy passage by the "City of New York." Fearful storms have swept the coast of England, and lashed the old Atlantic into the wildest fury, and all incoming vessels report the heaviest storms of the season.

But our dear brother is never seasick, or indeed sick in any other fashion, but as usual, he was as happy as a child, and he and the little folks on board had the best of it, while the grown-up people were on their backs.

He has had a most successful and delightful visit in Sweden and Great Britain, and has done much for the interests of our work abroad. He reports about a dozen excellent missionaries in Sweden, ready to proceed to China with the opening of navigation in the spring, should the condition of the country warrant the sending of other missionaries there.

The following notices from the Swedish papers will show the kindly spirit in which our brother was received and our work is recognized and appreciated by our beloved friends in that important country, which for centuries has been, like Scotland and England, the home of religious freedom and humble piety.

THE *Swedish Morning Leaf*, Saturday, October 13, 1894, says: "As so much has been said and written, both privately and publicly, about these missionaries, some information with respect to the manner in which this work has recently developed might not be without interest to many.

"All fear of non-support of those already in the field is now dispelled, since they write that they are well treated and suffer no privations.

"As regards those who are preparing to go to

the foreign field, they have need to cultivate faith and patience before they join their friends who have preceded them.

"We have had but slight knowledge of the society which had undertaken to send these missionaries, and it, therefore, caused great rejoicing when it became known that one of the most prominent leaders of this Society, Rev. Henry Wilson, D.D., of New York, was about to come here to select the missionaries, and to give us the desired information in regard to his Society. Unfortunately, Dr. Wilson was delayed in New York for three months beyond the time when he was expected in Sweden.

"With respect to his going to Jankoping in order to meet a greater number, great efforts were made to get them together, but the number was greatly reduced. There are not more than twenty. Some have decided not to go, while others have gone to other mission work.

"Dr. Wilson held several meetings with the candidates, and endeavored to get as clear an idea as possible of the conditions, by conversation with the students and the mission friends, and all with whom he met were convinced that he was fully qualified for the difficult mission he had undertaken. We deeply regret that he could not have come to Sweden at an earlier date, as, undoubtedly, had he done so, the whole matter would have been settled on a different basis. His object is not to send the missionaries to the field, but to gain all the information possible, and report to the Society in New York.

"A few words with reference to the personality of Dr. Wilson may not be amiss. It is sufficient to say that America could not have sent a more worthy representative of a Christian mission.

"He came here, a stranger among strangers, and when he left the city, one week later, he had done very much blessed work, proved his ability as a speaker, and had gained hundreds of friends, who deeply regretted his leaving. No one who knew him could be surprised at this, for, besides being untiring in any service to which he was called, his entire bearing was so noble, tender and pleasing that no one could fail to be attracted to him.

"He had a friendly word and a sunny smile for all, especially for every child that came in his way, however poor and humble. While he was the object of the unbounded delight and admiration of the children, he also gained the sincere esteem of the elders by his learning, his dignified behavior and his sober judgment. The local papers rivalled each other in expressing the most favorable opinions of him.

"As respects his position in New York, he still remains a minister in the Episcopal Church (a branch of the English State Church), but is also connected with Mr. Simpson's church, the Gospel Tabernacle. He is Chairman of the Board of the International Missionary Alliance, and a member of the most important committees connected with that Board.

"So we believe that God, through sending this man to Sweden, will bring to a prosperous termination an enterprise which, through want of proper foresight and knowledge, might have been brought to a doubtful issue."

# THE PULPIT.

## The Spirit of Wisdom.

BY REV. A. B. SIMPSON.

"God hath given us the Spirit of a sound mind."—II. Tim. i. 7.  
 "Thou gavest Thy good Spirit to instruct them."—Nehemiah ix. 20.

THE latter passage suggests the work of the Holy Spirit as the teacher and guide of God's people through their history in the wilderness. The previous verse connects the passage with the history of Israel during the forty years of their wandering, and identifies the pillar of cloud and fire which led them through the wilderness with the Holy Spirit who is our Leader and Guide.

The other passage from the Epistle to Timothy presents to us the Holy Spirit as the Spirit of wisdom and of a sound mind.

It is interesting and instructive to trace the revelation of the Divine Spirit in the Old Testament, as the Spirit of wisdom and guidance. Let us look at a few special examples.

I. The first is the case of Joseph referred to in Genesis xli. 38-40, "And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the Spirit of God is? And Pharaoh said unto Joseph: forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art. Thou shalt be over my house and according to thy word shall all my people be ruled; only in the throne will I be greater than thou."

Here we get a glimpse of the secret that lay back of Joseph's extraordinary life; it was the Spirit of God. Perhaps there never was a life that touched more closely the common life of suffering humanity. We see in him a true and noble nature exposed to the discipline of the keenest suffering, separated from home and friends, carried into captivity in a foreign land; misunderstood, traduced, unjustly condemned, and cast into a prison under the deepest and most unjust opprobrium and disgrace; and yet, so heroically standing true to God and righteousness, and so steadfastly trusting in the Divine faithfulness and love, that he triumphs at length over all his difficulties, rises from the prison to a principedom of honor and influence, and from the very lowest place finds a pathway to the highest position that it was possible for a mortal to attain. Was there ever a more extraordinary transformation, was there ever a more striking object lesson of the power of high and holy character?

But the passage we have quoted reveals the secret of it all. It was not the triumph of human character, but the result of a Divine direction that led him through all his steppings and lifted him above all his trials. It was a beautiful illustration of the work of the Holy Spirit in the practical affairs of human life, and the commonplace sphere through which the largest part of our existence here has to pass.

The most beautiful fact about it all was, that even Pharaoh himself, the proud and ungodly king of Egypt, was the first to recognize this Divine presence in Joseph's life. Joseph did not have to advertise himself as one possessed of the Holy Spirit, but as the men of the world watched him, they themselves were compelled to say, "Can we find such a one as this in whom the Spirit of God is?"

It is so beautiful when even ungodly men are compelled to see and glorify God in our lives. There is no greater triumph of holy character than to compel the testimony of the men of the world to the power of God in us.

This was the glory of Daniel's life, that even his worst enemies had to say, "We can find nothing against this man, except it be as concerning the law of his God;" and the grandest testimony ever given to Jesus Christ by human lips was that of His judge, Pontius Pilate, when he was forced to say, "I bring Him forth to you that ye may know that I find no fault in Him."

Oh, men of the world, oh, young men, looking out upon the future and wanting to know the secret of the highest success, would that you might know that the same Spirit that guided Joseph's steps, and led him through his painful pathway until from the dungeon of Pharaoh and the kitchen of Potiphar he reached the premiership of all Egypt, and indeed of all the world, is ready to be your Guide, your Teacher, your Wisdom, and the Source of all your strength, success, and happiness.

II. The next example is the case of Moses and Aaron: Exodus iv. 10 to 16. In this passage we have an account of God's call to Moses to undertake the leadership of Israel, from Egypt to Canaan and the special task of going to Pharaoh to demand the release of God's people from their bondage. We find Moses shrinking from the task because he was slow of speech, and asking God to send somebody else. God answers Moses by saying, "Who hath made man's mouth, or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I, the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."

Still Moses is unsatisfied and unwilling, and then God becomes displeased with him and bids him call

his brother Aaron. "And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what he shall do. And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God."

Here we see God offering to be to Moses not only the wisdom to know what he ought to say, but the power of utterance to say it rightly. The faith of Moses, however, was not quite equal to the mighty promise, and so God indulged him in his timidity and unbelief by sharing the commission with another, and giving him Aaron to be a voice and utterance for him.

In accepting this compromise, Moses lost a great deal, for the same God that gave Aaron the power of utterance could just as well have given it to him. It was all of God from beginning to end, and Moses might just as well have had the whole blessing as the half. Indeed, as the sequel proved, the partnership of Aaron was perhaps a doubtful blessing, because the day came when this same Aaron became the tempter of Israel and the snare of Moses. It was he who made for the children of Israel the golden calf which they worshipped in idolatrous wickedness at the foot of Mt. Sinai, and brought down upon their heads the anger and judgment of an offended God. So that, instead of being altogether a help to him, the prop that he leaned upon broke under his weight and pierced his own hand and heart.

The lesson is a very practical one for us; the same Spirit that called and commissioned Moses for his great undertaking is promised to us as our endowment of power for the service to which He sends us. He is able to be to us a "mouth and wisdom, which all our adversaries shall not be able to gainsay or resist." But if we look to our own strength or weakness, or lean upon the strength and wisdom of others, we, like Moses, shall find that our earthly reliance will become a snare, and we shall be taught by painful experience the wretchedness of "the man who trusteth in man and maketh flesh his arm," and the safety and happiness of depending only upon God for all our resources of wisdom and strength for the work for which He sends us.

III. The next example of the Spirit of wisdom we find in Numbers xi. 11 to 17, and also verses 24 to 29. This passage is similar to the last in its general significance. We find Moses feeling the heavy pressure of the responsibility that rested upon him as the leader of the people. Their unbelief and rebellion were continually grieving and breaking his heart, and at last he breaks out with a

the discouraged and petulant complaint against God, "Wherefore hast Thou afflicted Thy servant? that Thou layest the burden of all this people upon me? I am not able to bear all this people alone, because it is too heavy for me." God took him up immediately, as He is always ready to take us at our word.

It is a very serious thing to speak hasty words to God and words of discouragement and distrust. It is a very sad and solemn thing to ask God to relieve us of any trust that He has put upon our shoulders. It is very easy to miss our crown and our life service by petulance and unbelief. "And the Lord said unto Moses, Gather unto Me seventy men of the elders of Israel, . . . and I will come down and talk with thee there, and I will take of the Spirit which is upon thee, and will put it upon them and they shall bear the burden of the people with thee that thou bearest not thyself alone." And a little later it is added, "The Lord came down in a cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders: and when the Spirit rested upon them they prophesied and did not cease."

Now, at the first sight, all this looks like a very great increase of help and power to Moses; instead of bearing the burdens of the people alone he gets seventy men to help him, men of wisdom and experience, and men possessing the same Spirit which was upon him. But when we look more closely at it we notice that these men did not receive any additional power whatever, but they only received a portion of the same Spirit which was already upon Moses. In other words, God took a little of the power that Moses already had and distributed it among a number of persons, so that instead of one person having the power, seventy-one persons now had it; but there was no more power among the seventy-one than there had been upon the one. All the wisdom of God and all the strength of God had been given to Moses personally, and God had no more to give to the seventy elders, only it was spread out a little more and over a wider surface. Nay, before the story was ended, these seventy elders became as great a trial to the heart of Moses as Aaron, his brother, and, indeed, they were the beginning of the famous Council of Seventy, who afterwards were called the Sanhedrim or Council of the Seventy Elders, and it was this very Council of Seventy who afterwards condemned to death and became guilty of the crucifixion of the Son of God Himself. So that the seventy elders whom Moses asked for in his unbelief instead of being a real help, became perhaps a hindrance.

What is the lesson for us? That the Spirit of

God is our All-Sufficiency for every work to which He sends us, and that He is able to work as well by few as by many, by one as by one thousand. Our trust should not be in numbers or in human wisdom, but in the strength of God Himself, whether that strength is given without human instrumentalities, or through the sympathy and help of multitudes. Men may help us in the work of God, but only as God sends them and fills them with His own power.

A little later in this narrative we have the account of two of the elders, namely, Eldad and Medad, verses 26 to 29, who were found prophesying beyond the limits of their special appointment, and Moses' friends were disposed to rebuke them and restrain them, but Moses in his large-hearted wisdom recognized the fact that God's gifts often overrun all ordinary channels and that the Holy Spirit cannot be confined by our ideas of propriety. And so he let them alone, as we should do with our brethren when we see them working for God and witnessing for the truth, even outside the pale of our conventional forms and organizations. God's power is greater than our petty programmes, and if a man is but honoring Christ and witnessing for Him the power of the Holy Spirit, let us not try to bring him into our particular set or make him pronounce our petty Shibboleth.

IV.—The next example of this Divine endowment is Joshua: Numbers xxvii. 18. "And the Lord said unto Moses, Take unto thee Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight."

In this passage we see Joshua already possessing the Spirit before Moses ordains him to a special charge, and so personal preparation must always come before public ordination. It is not the act of ordination that gives a man the Spirit, but it is the possession of the Spirit that entitles a man to public ordination. God must make a minister first by his own direct enabling, and when God has given him the Spirit it is the part of man to recognize what God has done and to set apart the truly-consecrated instrument for special service.

But there is another passage:

Deuteronomy xxxiv. 9, which shows how the act of ordination may be followed in a truly consecrated person by added blessing and deeper fullness of the Spirit. "And Joshua the son of Nun was full of the Spirit of wisdom; for Moses had laid his hands upon him." Here we see that after Moses laid his hands upon Joshua there was an added fullness of blessing. There are two stages, therefore, in Joshua's spiritual history: first, he has the Spirit before he was called to his great trust; and then, his call to the trust brought him a higher fullness of the Spirit. Would we be honored with special service for God—let us be filled with the Spirit continually, and ready at His hand for whatever ministry He needs us, and we shall be more likely to be called. Have we been called to special ser-

vice—then let us throw ourselves upon Him for larger measures of His grace and, like Joshua, be filled with the Spirit.

This was the secret of Joshua's wondrous life. While Moses was Divinely endowed for his great task by the Spirit of wisdom, and Joseph was fitted for his practical life by the Spirit of righteousness, discretion and courage, Joshua needed just as distinct and Divine enabling for his mighty undertaking. He was to be the military leader of Israel's great campaign, the warrior captain of the Lord's triumphant host, and he needed peculiar equipment for his mighty task. He was sent against the mightiest nations of antiquity, the powerful Hittite kings who, as we learn from the records of the past, were the rivals of the Egyptians themselves in military prowess. He was sent with an army of undisciplined men to attack the mightiest strongholds of powerful nations, and before his victorious legions in a few short years their mightiest citadels fell, and no less than thirty-one powerful sovereigns were brought into subjection.

No grander military campaign was ever fought, and the very highest qualities of wisdom, strategy, courage, faith and perseverance were needed for his mighty undertaking; but all these were given by the Holy Spirit, and all these the Holy Spirit can still give to the soldier of Christ and the servant of God for conflict—leadership, service in the grander undertakings of these last days when Christ is marshalling His hosts for the conflict of the ages and the coming of the King.

V. We have yet one more example of the practical gifts of the Holy Spirit—in some respects it is the most remarkable and encouraging of all. We find the record in Exodus xxxv., 30 to 35. It is the story of Bezaleel and Aholiab, who were specially called as mechanics and artisans to prepare the skilled work for the erection of the Tabernacle in the wilderness. And Moses said unto the children of Israel, "See, the Lord hath called by name Bezaleel . . . and hath filled him with the Spirit of God in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works to work in gold, and in silver, in brass, and in the cutting of stones to set them, and in the carving of wood, to make any manner of cunning work. And He hath put in his heart that he may teach, both he and Aholiab. Them hath He filled with wisdom of heart, to work all manner of work of the engraver, and of the cunning workman, and of the embroiderer in blue and purple, in scarlet, in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work."

Here we have a list of almost all kinds of mechanical and artistic work. It is work of the most practical kind and of the very highest style of decorative art, the work of the jeweler, the carver, the embroiderer, the sculptor, and all this is the result not of education, or careful training, but of direct Divine inspiration. Here were people who had come from the brickfields of Egypt, a race of slaves without the advantages of culture, and yet God divinely enabled them in the hour of need, to devise and execute the most elaborate and ornamental designs for the most perfect and beautiful



edifice which ever was constructed by the hands of man.

What a lesson for the toiling artisan for the hard-working Christian, for the man of business, for the practical affairs of our work-a-day life. Here we have the revelation of the Divine Presence that is not only for the pulpit, the prayer meeting and the closet of prayer, but just as available for the factory, for the workshop, for the business office, for the school-room, and even for the kitchen.

Here is a Holy Spirit who is just as much at home amid the toiling hours and heavy pressures of Monday and Saturday as the holy worship and the religious occupations of the Sabbath. Here is a Divine sufficiency, not only for our spiritual experiences and our religious duties, so-called, but for everything that fills up our common life.

Oh, how it helps and comforts us in the plod of life to know that we have a Christ who spent the first thirty years of His life in the carpenter shop at Nazareth, swinging the hammer, covered with sweat and grimy dust, physically weary as we often are, and able to understand all our experiences of drudgery and labor! and One who still loves to share our common tasks and equip us for our difficult undertakings of hand and brain!

Yes, humble sister, He will help you at the washboard and the kitchen-sink as gladly as at the hour of prayer. Yes, busy mechanic, He will go with you and help you to swing the hammer, or handle the saw, or hold the plow in the toil of life, and you shall be a better mechanic, a more skillful workman and a more successful man, because you take His wisdom for the common affairs of life. The God we serve is not only the God of the Sabbath, and the world of sentiment and feeling, but He is the God of Providence, the God of Nature, the Author and Director of the whole mechanism of human life; and there is no place or time where He is not able and willing to walk by our side, to work through our hands and brains, and to unite Himself in loving and all sufficient partnership with all our needs and tasks and trials, and prove our all-sufficiency for all things.

Such then is the Old Testament picture of the Holy Ghost as the Spirit of wisdom and of a sound mind. In Joseph we see Him in the trials of a human life. In Moses we see Him, qualifying a great leader for his high commission; and able to sustain him through the most trying emergencies and pressures. In Joshua we see Him, able to equip a mighty warrior for his conflicts and campaigns and to crown his career with splendid victory, and in Bezaleel and Aholiab we see Him, coming down to the level of our secular callings and our commonplace duties, and fitting us for all the tasks and toils of life.

Blessed Holy Spirit—our Wisdom and our Guide! Let us enlarge the sphere of His operations; let us take Him into partnership in all the length and breadth of our human life, and let us prove to the world that,

"We need not bid for cloistered cell,  
Our neighbor and our work farewell.  
The daily round, the common task,  
Will furnish all we need to ask.  
Room to deny ourselves a road  
To bring us daily more of God."

# THE CHRIST LIFE

## A Holy Ghost Life.

BY REV. STEPHEN MERRITT.

SAMUEL MORRIS was a Kru boy. He was an African of the Africans, a pure negro; when I first knew him he was probably about twenty years old. He was a resident of Liberia, where he was employed among English speaking people as a house painter, and where he first found the Lord. A missionary girl came from the far West to go out under Bishop Taylor, and, as I was secretary for the Bishop, I received her. I had become intimately acquainted with the Holy Ghost and, of course, was full of Him.

I talked from the abundance of my heart to her of Him. I told her if she would receive Him she would be a success in Africa, and would not be sick, nor lonesome, nor wearied. He would be her strength, wisdom and comfort, and her life would be a continual psalm of praise in that dark continent. She hearkened—desired—consented—asked, and He came. An abiding presence. She departed, filled with the Spirit. Her companion missionaries thought she would be a failure, as she kept herself aloof and would sit alone and talk and cry and laugh; they thought she had left a lover behind, and therefore her actions. She had her lover with her; hence her peculiarities. She reached her station, sat down to her work—contented, blessed and happy.

This Kru boy, Samuel Morris, heard of her arrival, and walked miles to see her and talk about Jesus. She was filled and overflowed with the Holy Spirit, and was glad to pour out of Him on Samuel. He became enthused, and he desired and was determined to know the Comforter Divine. Journey after journey was made; hour after hour was spent in conversation on the darling theme; when she, wearied with a constant repetition, said: "If you want to know any more you must go to Stephen Merritt of New York; he told me all I know of the Holy Ghost." "I am going—Where is he!" She laughingly answered: "In New York." She missed him: he had started. Weary miles he traversed before reaching the ocean. As he arrived on the shore a sailing vessel dropped her anchor in the offing, and a small boat put ashore; Samuel stepped up and asked the captain to take him to New York. He was refused with curses and a kick, but he answered, "Oh, yes, you will."

He slept on the sand that night, and was again refused; the next morning, nothing daunted, he made the request again the third time, and was asked by the captain, "What can you do?" and he answered, "Anything." Thinking he was an able-bodied seaman, and as two men had deserted, and he was short-handed, he asked, "What do you want?" meaning pay. Samuel said: "I want to see Stephen Merritt." He said to the men in the boat, "Take this boy aboard."

He reached the ship, but knew nothing of a vessel or of the sea. The anchor was raised and he was off. His ignorance brought much trouble; cuffs, curses and kicks were his in abundance; but his peace was as a river, his confidence unbounded and his assurance sweet. He went into the cabin to clean up—and the captain was convicted and converted; the fire ran through the ship, and half or more of the crew were saved. The ship became a Bethel, the songs and shouts of praise resounded, and nothing was too good for the uncouth and ungainly Kru boy.

They landed at the foot of Pike Street, E. R., and after the farewells were said, Samuel, with a bag of clothing furnished by the crew (for he went aboard with only a jumper and, overalls, with no shoes), stepped on the dock, and stepping up to the first man he met, said: "Where's Stephen Merritt?" It was three or four miles away from my place, in a part of the city where I would be utterly unknown, but the Holy Spirit arranged that; one of the Travelers' Club was the man accosted, and he said: "I know him; he lives on the Eighth Avenue, on the other side of town. I'll take you to him for a dollar." "All right," said Samuel, though he had not one cent. They reached the store just as I was leaving for prayer-meeting, and the tramp said: "There he is!" Samuel stepped up and said: "Stephen Merritt?" "Yes!" "I am Samuel Morris; I've just come from Africa to talk with you about the Holy Ghost." Have you any letters of introduction?" "No—had no time to wait." "Well, all right; I am going to Jane Street prayer-meeting. Will you go into the mission next door? On my return I will see about your entertainment." "All right." "Say, young fellow," said the tramp, "where is my dollar?" "Oh, Stephen Merritt pays all my bills now,"—said Samuel. "Oh, certainly," said I, as I passed the dollar over.

I went to the prayer-meeting—he to the mission. I forgot him until just as I put my key in the door, about 10:30, when Samuel Morris flashed upon my remembrance. I hastened over, found him on the platform with seventeen men on their faces around him; he had just pointed them to Jesus,

and they were rejoicing in His pardoning favor. I had never seen such a sight. The Holy Ghost in this figure of ebony, with all its surroundings, was indeed a picture.

Think, an uncultured, uncouth, uncultivated, but endowed, imbued and infilled African, under the power of the Holy Spirit, the first night in America winning souls for Emmanuel—nearly a score. No trouble now to take care of him. He was one of God's anointed ones. This was Friday. Saturday he stayed around. Sunday, I said, "Samuel, I would like you to accompany me to Sunday school. I am the Superintendent, and may ask you to speak." He answered, "I never was in Sunday school, but all right." I smilingly introduced him as one Samuel Morris, who had come from Africa to talk to their Superintendent about the Holy Spirit. I know not what he said. The school laughed, and as he commenced my attention was called, and I turned aside for a few moments, when I looked, and lo, the altar was full of our young people, weeping and sobbing. I never could find out what he said, but the presence and manifested power of the Holy Spirit was so sensible that the entire place was filled with His glory.

The young people formed a "Samuel Morris Missionary Society," and secured money, clothes, and everything requisite to send him off to the Bishop Taylor University at Fort Wayne, Ind. The days that passed while waiting to go were wonderful days. I took him in a coach, with a prancing team of horses, as I was going to Harlem to officiate at a funeral. I said, "Samuel, I would like to show you something of our city and Central Park." He had never been behind horses nor in a coach, and the effect was laughable to me. I said, "Samuel, this is the Grand Opera House," and began to explain, when he said, "Stephen Merritt, do you ever pray in a coach?" I answered, "Oh, yes, I very frequently have very blessed times while riding about." He placed his great black hand on mine, and turning me around on my knees, said, "We will pray," and for the first time I knelt in a coach to pray. He told the Holy Spirit he had come from Africa to talk to me about Him, and I talked about everything else, and wanted to show him the church, and the city, and the people, when he was so desirous of hearing and knowing about Him; and he asked Him if He would not take out of my heart things, and so fill me with Himself that I would never speak or write or preach or talk only of Him. There were three of us in that coach that day. Never have I known such a day—we were filled with the Holy Ghost; and He made him the channel by which I became instructed and then endowed as never before.



Bishops have placed their hands on my head, once and again, and joined with elders of the church in ordaining services, but no power came in comparison. James Caughey placed his holy hands on my head and on the head of dear Thomas Harrison as he prayed that the mantle of Elijah might fall upon the Elishas—and the fire fell and the power came, but the abiding of the Comforter was received in the coach with Samuel Morris—for since then I have not written a line, or spoken a word, or preached a sermon only for or in the Holy Ghost.

Samuel Morris was an instrument in the hands of the Holy Spirit for the greater and grander development of Stephen Merritt in the wonderful things of God. He went to Fort Wayne. He turned the University upside down. He lived and died in the Holy Ghost, after accomplishing his work; and as a Holy Ghost man or woman never dies, so the life of Samuel Morris walks the earth to day, and will live as long as I remain, and will never die. At his funeral three young men, who had received the Holy Spirit through his instruction, dedicated themselves to the work of God in Africa to take the place of Samuel Morris.

His life in the University, his death, and the influence he exerted, may be learned from the President at Upland, Indiana, or from Dr. Wright, of Washington, D. C., who published his likeness and the account of his funeral in the local preachers' magazine.

### Now—Then.

BY LOUISE SHEPARD.

"Now we see as in a mirror (Rotherham) obscurely; but then face to face." I. Cor. xiii-12.

**O**H THE glorious day when we shall see Him face to face—when we shall understand the things that perplex us so now! We shall then know why some of our prayers seemed to go unanswered, and our paths were so full of hindrances.

"Now, we see as in a mirror."

If the glass is not of the finest how a little ripple in it distorts everything!

No matter how beautiful and perfect the object may really be, if that little ridge in the glass is even with it, it immediately loses all its shapeliness in our eyes.

Through what glass are we looking at things?

Through our own measurement of sanctification?

In what glass do we see the faults of our friends?

In the light of our own love and will for them?

The only mirror spoken of in this blessed chapter where is found this verse, is the mirror of charity—or God's love in us.

Are we looking at God's mysterious leadings in your own lives and trying to judge of them in the light of our finite knowledge?

God's shortest way does not always seem the given straight line between two points to us.

You remember once when David asked Him how to attack the enemy. God directed him to go straight against them. Then the second time when inquired of, God told David to "fetch a compass" and make a detour to victoriously win the battle.

The Lord clearly showed me one day, by a little incident, the way out of all perplexities and wanderments at His leadings.

My mother was seated near me writing when, looking upward, I saw her reflection in a mirror and how awkward she looked writing with her left hand. I looked around at her, and lo! she was writing with her right hand, and back I glanced in the mirror and she seemed to be writing with her left hand, and it looked as badly as before.

Ah! No wonder things look wrong and perplexing, and your dearest prayers and hopes seem to be frustrated. You are looking at them through a mirror, and everything seems going the opposite direction. Could you but it see it face to face you would find it all right, and that the prayers that did not seem to be answered were fulfilled in a better way than you ever dreamed of. You would find that those perplexing things were working out all straight, and that God was leading you in paths that He knew all about. It may seem all wrong, hindering and causing you to doubt, but beloved, remember that you are *now* looking through a ridgy and deceiving mirror darkly. Only love on with His love in your heart.

"Then face to face" you shall see Him and know it was all working out for your good and God's eternal glory.

Jesus will come into the surrendered heart, identifies and unites Himself with it, imparts to it His own life and being and become anew from day to day, the supply of its spiritual needs and the substitute for its helplessness.

Our part is simply to yield ourselves fully recognizing our own worthlessness and then take Jesus Himself to live in us and be, moment by moment, our strength, purity and victory.

A. B. SIMPSON.

# ▲ DIVINE HEALING. ▲

## Jesus our Healer.\*

BY WILLIAM C. STEVENS.

### THE COVENANT OF HEALING IN THE NAME OF JESUS.

ONE of the oldest of God's covenants with His people is His covenant of healing, and the name of Jesus secures and perpetuates that covenant. When God took Israel from Egypt He did so by His name, Jehovah. This is God's name as Redeemer, and is the Old Testament name of Jesus. The first covenant, which God made with Israel after He delivered them out of Egypt, was the covenant of healing at Marah (Ex. xv. 26), "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord that healeth thee." There is great and peculiar weight in these last words.

We are familiar with several instances in Scripture of compound names of Jehovah. When God provided a sacrifice in place of Isaac on Mount Moriah, "Abraham called the name of that place Jehovah jireh," *i. e.*, the Lord will provide. Abraham found that day a new and great attribute belonging to his Jehovah, and we still sing "The Lord will provide." After the defeat of Amalek, "Moses built an altar, and called the name of it Jehovah-nissi," *i. e.*, "the Lord my banner." The experience of that day disclosed a relation in which Jehovah as Redeemer stood to Israel, that had not been known before, although it had existed. By erecting the altar and naming it after Jehovah in that special attribute and relation, Moses embraced the Lord as a perpetual banner of triumph; and so the Psalmist centuries later sings, "In the name of the Lord we will set up our banners." Again, we read in Judges vi. 24, "Gideon built an altar there unto the Lord, and called it Jehovah-shalom," *i. e.*, the Lord-peace. And so from that day, in a peculiar and definite sense, the Redeemer has been the peace of His people. In Jer. xxiii. 6, in the margin, we read, "This is His name, Jehovah-tsdkenu," *i. e.*, the Lord our righteousness.

It will already have occurred to the reader that, as the Old Testament Jehovah or Lord is the Jesus of the New Testament, one Redeemer and Mediator

in both ages, so also all of these compound names of Jehovah belong abidingly to Jesus; indeed, in Him they first came to perfect manifestation, and in Him they are fully and forever transmitted. He is our Provider, our Victor, our Peace, and our Righteousness.

Now, in the words, "I am the Lord that healeth thee," we have in the original another compound name of Jehovah. The Hebrew reads: "I am Jehovah-rophoka," *i. e.*, the Lord thy healer. Here an attribute and an office belonging to the Redeemer are first revealed to Israel, and are embodied in a special and abiding name. Already Israel had enjoyed the grace of healing; for we read in Ps. cv. 37 that when Jehovah brought Israel out from Egypt, "There was not one feeble person among their tribes." But He here first explicitly declares Himself to be their healing Redeemer, and extends to them a covenant, sealed by a name explicitly incorporating and perpetuating this new revelation. Each Israelite had the express right after that to call upon his Redeemer as Jehovah-rophi, "Jehovah my Healer." This assertion is confirmed by the fact that God gives this covenant as no temporary provision for the wilderness, but as "a statute and an ordinance" which formed the basis of later engagements, some of them centuries after. See Deut. vii. 15, xxviii. 27; I. Ki. viii. 37-40; II. Chron. vi. 28-31, vi. 14, 30, xxx. 18-20.

Now all must admit that no attribute or office of Jehovah was more conspicuously manifested in Jesus of Nazareth than this office of Healer. It is plain to see that it was no accident of His ministry, but an integral and essential character of the unchanging Redeemer. And when Jesus ascended on high to present a finished sacrifice, He no more abandoned His office as healing Saviour than that of our Provider, our Captain, our Peace, or our Righteousness. So that the old-time covenant of healing is ratified and perpetuated in the name of Jesus.

It is impressive, therefore, to observe how the provision and the practice of the healing are always in His name. He sent out seventy before His face, and upon returning they report, (Luke x. 17) "Lord, even the devils are subject unto us through Thy name." Before ascending, Jesus promised (Mark xvi. 17, 18): "These signs shall follow them that believe; in My name they shall lay hands on the sick, and they shall recover." In Acts iii. 6 we hear Peter saying to the cripple at the beautiful gate, "In the name of Jesus Christ of Nazareth rise up and walk." To the astonished multitudes he says, in verse 16, "His name through faith in His name hath made this man strong, whom ye see and know." And that same "name" he announces to

\*From the tract "Jesus our Healer."

the council (Ch. iv. 10) : "Be it known unto you all and to all the people of Israel that by the name of Jesus of Nazareth doth this man stand before you whole." So that when Peter goes on in like language to declare that "there is none other name under heaven given among men, whereby we must be saved," he declares a name which is given for healing as long as it is given for salvation. How dare we put asunder what God has thus joined together?

And so James, the head of the Apostolic College at Jerusalem, when writing a letter, which, by the terms of its salutation, is seen to be the most general Church epistle of the whole New Testament—in giving directions to be carried out not by the Apostles, but by the local and permanent officers of the Permanent Church—enjoins (chap. v. 14) : "Is any sick among you, let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord." And if any further assurance be needed, listen to Jesus in one of His last and fullest and surest promises (John xvi. 23) :

"Whatsoever ye shall ask the Father in My name, He will give it to you." All that that name stands for the Father gives on the simple condition of believing, child-like prayer.

That is, all that the name of Jesus stands for, or ever stood for, is ours to-day ; all that it ever included it always includes, for "Jesus Christ is the same yesterday, to-day and forever." Even a man's name stands for his unchanging identity. How much more does the name which is above every name, at which every knee is to bow and every tongue confess, stand for unchanging attributes, graces, promises, power and faithfulness. Let us paraphrase John's next verse a little : "Hitherto have ye asked nothing"—for your diseases—"in My name : ask, and ye shall receive, that your joy may be full."

## THE : COMING : KING.

### Our Hope—The Lord Jesus Christ.

OF ALL the myriad objects of human hope there is only One worthy of our attention.

Men are so prone to choose substitutes. Things or events shall take the place of Him who is "our Hope," while all things are put under Him, according to Scripture, Heb. ii. 8. And of Him, through Him and to Him are all things, Rom. xi. 36. Things are only creatures, the greatest and most valuable not excepted. Why should the believing heart

centre its hope on anything, however marvelous or magnificent? Or on events? They are nothing but things which come to pass, and then they are past. Why should we look for events? They come without our looking, and they have no soul-satisfying power in themselves.

But He is not a mere thing—created, finite. And His coming will not be a mere historical event, something which will pass again into history and be over—a mere memory. He is from everlasting to everlasting. His years are throughout all generations, Heb. i. 12. He is a satisfying portion, Psalm xvi. 5; lxxiii. 26. There is no need of supplementing Him by anything. To attempt this were more foolish than to light a candle to increase the glory of the sun. In Him there is life, and that life is the light of men, John i. 4. Abundance of peace and joy are in Him. Glory unspeakable is His, never ending, never exhausted. Wisdom, knowledge, riches, power—all is His, and in Him ours, Rev. viii. 32; Cor. iii. 21, 23. Why then look for, wait for, long for anything but Him? Is the world in great distress? Are we disturbed by the groaning and travailing of all the creature? Does it distress our hearts to see on earth confusion and disorder, desolation and ruin? He is coming, who is our hope, the world's hope, Israel's hope, His body's hope!

Can there be full salvation for us who have believed in Him, whom we have not seen? Can there be completed redemption out of our humiliation, affliction, weakness, death and corruption, before He come, who is our life, our hope? Nay, verily, there cannot be. We are conquerors through Him now, it is true, most blessedly, and more than conquerors. All things, our very blunders and errors, our failings and fallings do work together for good to us who love God, Rom. viii. 28, 37. We rejoice in tribulation, we glory in suffering and persecution, Rom. v. 3. We are not distressed, though troubled on every side; not in despair, though perplexed; cast down, but not destroyed, II. Cor. iv. 8, 10. And all this only through Him and in Him who enableth us, Phil. iv. 13. But this victorious power is only a first fruit of the Spirit, the pledge and earnest of the glory that is to be revealed in us. They are Rebecca's jewels from Abram's servant before she has ever seen the bridegroom, the Son. Be believers not to be on the look-out for an imminent fulfillment of the Lord's word, Behold I come speedily, they are wise above what is written. And that is a very foolish kind of wisdom.

Our blessed hope neither needs nor consults a time-table. But the word of the Lord gives us abundant justification in looking day by day and hour by hour—not unto death, the last enemy which is to be abolished—but unto Jesus (who was) the Author and (will be the) Finisher of our faith (at His appearing).—*From Our Hope.*

# MISSIONARY LANDS.



JAPANESE COURIER.

## The Oriental War and Missions.

WE publish on this page a sketch map of the seat of the Eastern war. A brief account of the origin and progress of the war will be of interest to our readers. The kingdom of Corea occupies a peninsula lying between China and Japan, and contains about ten millions of people. Corea has been for centuries a sort of dependency of China with a native sovereign, and yet a certain sort of protectorate exercised over it by China; at the same time its proximity to Japan has made it an object of increasing interest to the progressive people of this insular empire. Many Japanese residents are found in Corea, and Corean refugees were constantly finding an asylum in Japan.

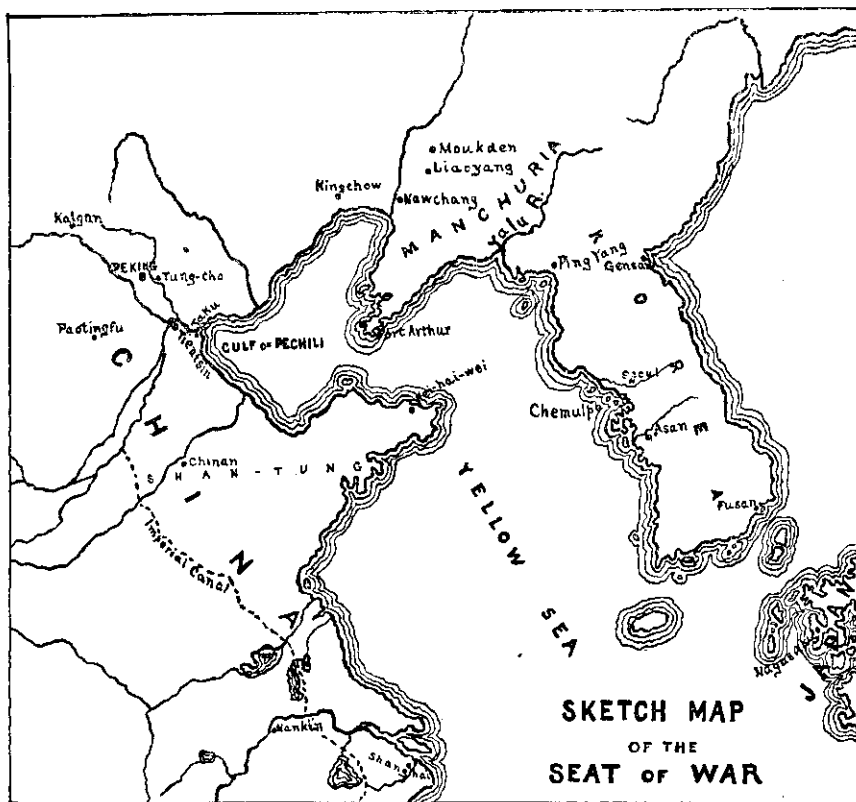
During the past year internal troubles have greatly disturbed the peace of the country, and a revolution threatened the entire upheaval of the monarchy just prior to the war. The people demanded certain rights and liberties, and the Japanese sustained the popular demand. The

Chinese Government resented the interference of Japan in Corean affairs, and the result was a strain upon the diplomatic relations of the two powers, which soon led to embittered feeling, and culminated in the prompt declaration of war by Japan.

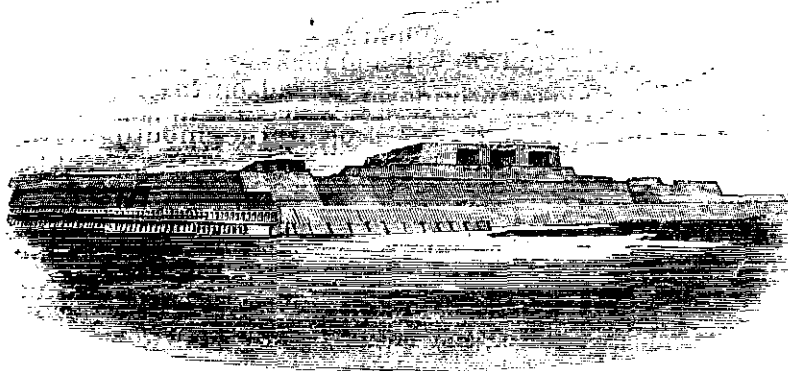
This action was followed up with great energy and dispatch by the Japan Government, and troops were rapidly sent forward to Corea to occupy the capital, Seoul, and to advance northward in order to intercept the movement of Chinese troops from Manchuria on the north. The troops finally met at the important town of Ping Yang, not far from the northern boundary of Corea, and for some time they confronted each other, the Chinese occupying and fortifying the city of Ping Yang. The two armies numbered about 20,000 respectively.

Finally, on the 16th of September, the Japanese forces attacked the Chinese position in three detachments. The Chinese resistance was brave and resolute until the third division of the Japanese army marched round by a skillfully accomplished flank movement and attacked their position from the rear. The flank movement was completely successful, and the Chinese were surprised and defeated and fled in confusion, leaving vast quantities of military stores in the hands of the Japanese, and an immense number of prisoners, besides 2,000 killed. In fact, the Chinese army was practically dissolved, and the Japanese forces have been able to advance northward without serious resistance, until now they have crossed the Yalu river, which is the dividing boundary between Corea and Manchuria, and are now advancing on Moukden, the capital of Corea, a populous and important city.

About the same time the Japanese navy made an attack upon the Chinese fleet at the mouth of the Yalu river, and after a very severe engagement suc-



ceeded in sinking several of the Chinese ships and winning a very decisive naval victory, the effect of which was the withdrawal of the Chinese navy from the scene of conflict and the conceded triumph of the Japanese forces both by land and sea. In the naval battle the Japanese showed greatly superior



TAKU FORTS CHINA.

seamanship and speed, while the Chinese armaments and ironclads were probably heavier and stronger.

Within the last few days the news seems to be confirmed that Port Arthur, the great stronghold of the Chinese on the southern promontory of Manchuria, commanding the entrance to the Gulf of Pichili, has been captured. Another division of Japanese troops is moving from Port Arthur with a view to effect a junction with the northern army, and both together are advancing steadily upon Peking. Operations are also directed against the Taku forts at the mouth of the Peiho River. These forts command the entrance and approach to Tientsin and Peking.

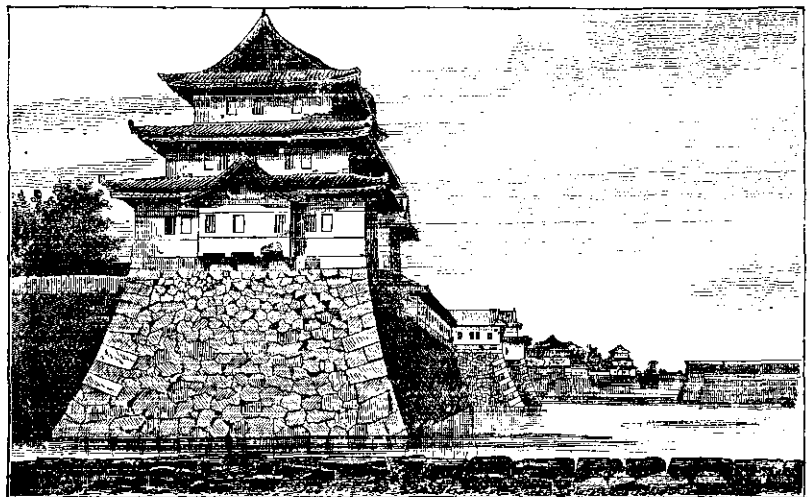
The success that has attended the Japanese forces has been quite startling, and has awakened profound interest in all the military circles of the world. It was believed at the commencement of the war that the Chinese navy was in a better condition than that of Japan, and that their army was more efficient than it has proved. Japan is showing the advantages of her marvelous progress during the last quarter of a century. Her troops are thoroughly drilled and armed with the best of modern weapons. Her officers have been educated in all the modern tactics of war. Some of her generals have seen service in the last European war, and her leaders have shown the highest military skill as well as the most commanding executive ability in the entire direction of the campaign. At present it seems as though nothing but foreign intervention or the rigors of winter can prevent their early occupation of Peking. The myriads of Chinese troops who can easily be obtained are but a mob of undisciplined men, and will melt like snow before the skillful and steady advance of their thoroughly drilled opponents.

Should the inclemency of the season not prevent their successful advance, the fall of Peking is more than probable at an early day. How far

Japan will dare to go, or be suffered to dare, in following up her splendid victory, is yet of course unknown. We are not concerned so much with the military and diplomatic questions involved as with the bearing of this great war on the opening up of China and Corea to the Gospel. We cannot help thinking that it is the most important providential movement of the present century. We know that the Sepoy rebellion in India was marvelously used of God to open up the whole of India to the Gospel, and while passing through China, a little more than a year ago, the writer could not help thinking how necessary it was that God in some way, by His own mighty hand, should break up this colossal system of bigotry and self-conceit, and open up the way for the Gospel to penetrate its interior provinces.

The greatest hindrance to the progress of the Gospel in China is the supreme self-consciousness of the Chinese and their contempt for everything foreign. The meanest coolie in China looks upon the highest foreigner as infinitely beneath him. They despise foreign civilization and progress, and regard Chinese ideas as supremely superior to all the thoughts, opinions and improvements of the ages. Their crushing and humbling defeat before the Japanese, who owe their success entirely to the fact that they have opened their doors during the past thirty years to western civilization, may at length open the eyes of China to see her stupendous folly, and may lead her to open her doors to the same influences which have brought such strength and success to her successful rival.

It may be that God will permit this war to go even farther than this. Should it lead to the dissolution of the Chinese Empire, and to the occupation of China by Japan for even a limited time, the



TOKIO CASTLE AND MOAT.

results will be yet more stupendous. Surely the children of God should be found lifting up their hearts in ceaseless and earnest prayer to God that He will overturn and overturn until the highest possible results of Christianity and the coming of Christ shall be brought about in China, and the

mighty ploughshare of war shall have prepared the soil for the scattering of the Gospel seed in every field of that vast empire.

We have long felt that the little which the Church of Christ is doing in heathen lands must be supplemented by mightier movements on the part of God Himself before the prayers of His people can be fully answered, and the world prepared for the immediate evangelization and the speedy coming of the Lord Jesus Christ. It is easy to see how the breaking up of Chinese despotism would lead immediately to the opening of Thibet, Chinese Turkestan, Mongolia and Manchuria and all these outlying regions. One is almost bewildered as he attempts to realize the magnificent possibilities of these last days of the nineteenth century.

Shall we not, in anticipation of some glorious result in this great campaign, begin to prepare for the sending out of thousands of missionaries within the next two years to occupy the open doors that are about to burst upon us in interior China, and is it too much to ask that we, of the International Missionary Alliance, shall have the honor and privilege of sending at least one hundred as our part in the advance movement for the evangelization of China during the coming year?

### A Plea for Missions.

BY M. A. DEAN.

SO often do people say to me we have heathen at home that we must take care of, and use this as an argument against foreign missions. I generally ask them what are they doing for these home heathen, and in the majority of cases I find that they are not doing much of anything; and I also find that the ones who are doing the most for foreign missions, are the ones who are doing the most for the home heathen. In Christianity, charity begins abroad and not at home. But let me give you an illustration:

A man with several sons goes into a timbered country, and buys a section of 640 acres of woodland, and calls his sons together and tells them that he has bought this piece of land and wants them to take it, clear it off, and get it under cultivation. They are to pay the taxes and make necessary improvements, etc., and can have what they can make from the place. He also says that he is going away, and when they get the land all cleared off and under cultivation, he will return and richly reward each one of them, according to their faithfulness. The boys say "All right," and go manfully to work, and the father goes his way.

Time passes on. The boys get a quarter, or 160 acres, under cultivation, and find that they can make a good living off from that; and forgetting their father's command, settled down to take it easy on the 160 acres.

A younger son becomes of age, and remembering his father's command, starts in to clearing off some more of the woodland. His older brothers come to him and tell him that there is no use of his going in there to work and making a slave of himself; that there is plenty for all on the 160 acres. He reminds them of their father's commands, and says that he is going to do his part in carrying them out. "Yes," they say, "we know father said so, but he went away, and we have heard nothing from him, and it has been so long now, he must be dead, and, therefore, cannot carry out his part of the contract; so we might just as well take it easy and have a good time." But the younger son says, "No; my father's word is law to me, and this piece of land must be cleared off; then, too, I believe that if it was cleared off and under cultivation, father would immediately return, and as I am anxious to see my father, I am going on and clear this land up."

His brothers after telling him how foolish he was to waste his life there in the woods, go away to enjoy themselves. The younger son goes on and clears up the land and gets it all under cultivation, and the father immediately appears upon the scene. They all gather around him to welcome him back and claim their rewards. We can easily guess the result.

Now, to apply the illustration, when Christ was here on earth, He said in Matt. xxiv. 14, "And this Gospel of the Kingdom must be preached in all the world for a witness unto all nations; and then shall the end come." And His last words to His disciples were, "Go into all the world, and preach the Gospel to every creature." The world was prepared for Christ's first coming, so it must be for His second coming, and this work He has given to us to do. And the plan very plainly is for us to preach the Gospel as a witness unto all the world, and then Christ will return. He does not say to convert all nations, but preach the Gospel as a witness unto all nations. The world can never be converted to Christ while the devil is in it; he must first be cast out, which is done at Christ's coming, Rev. xx. 1-3.

Almost 1900 years have passed away since Christ gave His last and parting message to His disciples, and still three quarters of the world know nothing of Christ. Are not we like the older brothers taking our ease in our fine churches, and forgetting that our brothers in other lands know nothing of what great things God is able to do for them, forgetting that they are going down to the grave without Christ and without hope in the world, down to eternal misery and woe, while we have in our hands the power to put them in the same position before God as we occupy? If any of us saw a man dying, and had in our hands medicine that we knew would cure him and withheld it, would we not be looked upon as a murderer? Yet, how much better are we when we withhold the Word of Life from dying souls?



Many say, "Where is the promise of His coming? for since the fathers fell asleep, all things continued as they were from the beginning of creation." II. Peter iii. 4. In Psalm l. 3, we read that, "Our God shall come and shall not keep silence;" and many other promises that Christ will come, and in the same way as He went up into heaven; see Acts i. 11.

Now, what are we doing sitting down quietly enjoying ourselves in our fine houses and fine churches, and partaking of the things of the world, when we are commanded to be "separate and touch not the unclean thing;" and letting those around us go down to hell without turning our hand over to save them? What if Christ should come and find you all taken up with the cares of the world; what do you think He would say? Read Luke xii. 35-48. People are very ready to claim the promise, "Lo! I am with you alway, even unto the end," but forget the command to go into all the world and preach the Gospel to every creature that precedes it, and in which conrection the promise is given. So to have the promise, we must obey the command.

In I Peter ii. 9, we read, "But ye are a chosen generation, a royal priesthood, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." We are to tell forth to a dying world what great things Christ has done for us. Let the Holy Spirit fill us and then lead us forth to testify for God wherever He wants us to go, whether here in America, in China, India or Africa; and we must follow on or be considered as unprofitable servants.

The early Church, like the older brothers, started manfully to work spreading the Gospel over the world, but as time passed on, the Church and the world joined hands, and the Saviour's last command was forgotten, and they settled down to enjoy themselves. Now, let us, like the younger son, go to work and carry the glad tidings to every creature, that the world may be speedily prepared for the coming of our Lord; that He may quickly come and stop the awful stream of humanity that is going down to eternal woe. Up, servants of the living God and forward at His command, and under the guidance of the Holy Spirit go on to victory in Jesus' name. Then soon our Lord shall come and take us to Himself there to be forever.

Who will let the Holy Spirit fill them and lead them out into the most blessed work God can call us into, that of telling to those who have never heard it that Jesus is the Saviour of the world? I can speak this from experience, for after spending over two years in Africa I would gladly go back, if I was able, to my dark brothers who need my dear Saviour. Think, dear friends, of living year after year without Christ and without hope in the world, and a great load of sin upon your heart. Oh, would not you like to have some one come and tell you of Jesus?

Listen to the cry of those who know not Christ, and listen to the voice of the Holy Spirit to go and tell, or send some one in your place with the means God has given you. May He help you to do your whole duty to God and man!

## WORK AT HOME.

### Berachah Orphanage Work and Home for Really Destitute Children.

BY MRS. O. S. SCHULTZ.

"Sing unto the Lord. Declare His glory among the heathen. Give unto the Lord the glory due to His name, and His praise in the congregation of the saints in the assembly of the upright, and in the congregation of the righteous; and again I will give thanks in the great congregation, praise Thee among strong people."

MANY dear friends have said during the past year, and of late, why don't we see anything about the children any more in the Alliance paper? I feel as we failed to give due thanks and glory to His name for what God has done for us, and have been slack in this, and perhaps suffered for it as well. Surely we ought to give thanks for spiritual blessings, for us and for others, for wisdom and knowledge, for saving grace, for temporal blessings.

And I know we have indeed much to thank God for this past year.

Not for riches and prosperity in outward circumstances, but according to His riches in glory in Christ Jesus. It was in the school of Christ breaking us up, the Holy Ghost showing us of better things to come. I had great comfort in these three words: "I die daily;" and also, "For Thy sake we are killed all the day long." The words in Philipians, fourth chapter, were indeed precious to my soul, and made real in our lives, personally, and in the home, not that I speak in respect to want; for I have learned in whatsoever state I am, therewith to be content. I can say this, and of our co-workers in the Orphanage with me, "I know both how to be abased, and also how to abound; both to abound and to suffer need." "I can do all things through Christ which strengtheneth me." We receive for the trial of our faith something far more precious than gold, that perisheth not, though it be tried with fire, which is the love of God to consume the dross, whom having not seen we love, in whom though having not seen, yet believing, we rejoice with joy unspeakable and full of glory.

It is just a year since the Lord gave us so wonderfully our Orphanage Mission Chapel, where saints and sinners were much blest, set free, and brought into the liberty of Christ Jesus. The Lord blest us there with good workers, good singing. The children are a great blessing with their beautiful singing. God has blessed them with good voices. We praise the Lord for the Sunday school which filled our little chapel, and especially on missionary Sundays, once a month, when the collection, on the average, amounted to \$3.00, though all are poor yet rich in the love and faith of God. The little stories we could tell concerning their pennies are very touching.

We also thank the Lord for the printing press which was given to the home. It is a little hand-press, but busy brains and hands get much work out of it already, for many of the boys' hands are kept busy. We print a little paper called the *Echoes From the Valley of Blessing*, which the



dear Lord wonderfully blesses in a quiet way. It has about seven hundred subscribers already, sent over nearly all the States and into several foreign countries. We will be glad to send sample copies to anyone who will send their name and address to D. Y. Schultz, College Point, Long Island, N. Y. The Lord has led us forth and through the depths, especially this year. There was much prayer, also great deliverances. Several times we had tokens of His love in dear ones giving to this blessed work of God their earthly all, which showed us forth His glory. Our extremities often were His opportunities.

\* I wish you could all know how blessed children's work is. To do for them that have nothing, the fatherless orphans, the destitute widows and strangers. It brings us all kinds of opportunities to help and do good, to feed the hungry, clothe the naked, to help the needy. The fatherless are God's especial care. Are they your special care, these helpless ones so precious to Him? Are they precious to you and me?

There is a story of a little orphan boy who prayed to God for a home with a little h. It is so touching to see how the hearts of these little children seek for a real home, some one to love them in deed and in truth. We are waiting on the Lord for a few little homes with a little h. Our home is as homelike as we can make it in the present circumstances; yet, when we get divided up better, it will be more so. We have, indeed, blessings and trials, and we give thanks for everything; "for this is the will of God concerning us." The Lord has indeed sustained and upheld. We run into no debts for food, etc., but trust the dear Lord by the hour. The workers have almost suffered need this whole year. They don't work for money, but for the love of God, and the Lord always provided for what they really needed—a small sum monthly before this year. We have come short in this, but still are waiting and trusting, expecting deliverance any moment.

It was a great comfort to see, in the report of dear Brother George Müller, that he went through the same experience, and then the Lord came to their deliverance. Surely He cannot fail. It's blessed to see that the children are always first. We learned submission. We saw and found out what it meant to trust the Lord under all circumstances. The Lord sent us recently, through a dear German brother, fifteen barrels of flour, which made our hearts leap for joy, not alone for flour, but the Giver manifesting His smile and favor. We have many touching incidents of the work among these dear children if we had time and space to relate them.

We have our eighth anniversary the 29th of November and an all-day meeting connected with it. We invite all the dear friends to come some hour during the day. All are welcome. "Come and see that the Lord is good." "Great and wondrous are His works." "They that believe upon the Lord shall not be ashamed."

From Edinboro, Pa.

AS PREVIOUSLY announced, a convention was

held at Edinboro, Oct. 23-28. This is a pretty town of about 1,000 quiet, cultivated, hospitable people, in Erie County. The services were held in the M. E. Church. The attendance was large, crowding the house at the evening session, and being quite full during the day. Many came from the surrounding towns and country, some driving thirty miles. The pastor of the church, Rev. Mr. Crouch, co-operated, and spoke a number of times. Also, the Baptist pastor, Rev. Dr. Haskell. Other ministers were present from other places, to learn more of the full Gospel.

Mr. Merritt, Mr. Salmon and Mr. Myland, who were expected, could not come, but the Lord made up for their absence by causing the people to look to Him rather than to men. The following took part in the services as workers: Mr. and Mrs. W. H. Conley, John A. Best, Rev. F. H. Senft, Sisters Emma and Ella Bird, Mrs. Riley, Rev. and Mrs. S. A. Renicks, and others.

The precious themes of the four-fold Gospel were presented in the power of the Spirit, closing with a strong appeal in behalf of the speedy evangelization of the world. Sufficient pledges were given to warrant the support of our missionary. One brother gave his gold watch.

Mr. Conley gave two able and instructive addresses from his chart on the coming of the Lord. Mr. Senft spoke a number of times on the various themes, and on Sunday afternoon on missions. Mr. Best spoke on Divine healing and practical Christianity. Mrs. Conley rendered efficient service in song, and at the organ. The Misses Bird stirred all with their sweet and spiritual songs.

The convention was called and conducted by Mr. Renicks, who resides in Edinboro, and with his wife has done excellent evangelistic work in that part of the State and Ohio, leading many souls to Christ, and many believers into the fullness of Jesus. May the Lord send many such workers into the home field!

The closing service was held in the beautiful hall of the Normal School buildings. The hall seats 1,000, and was nearly full. All the workers gave short addresses, thus closing a most successful convention. Many were brought into the fullness of Christ, and a wider service for Him. Several were instantly healed and filled with a new joy. Sister Riley, of Jamestown, Pa., was much used in testimony and prayer for the sick, which is her special gift.

Many hearts overflowed with praise to God for the blessings and victories received at the convention, and calls for similar meetings at other places.

## YOUNG PEOPLE'S WORK.

A Young Pioneer.

BY SARA A. WORDEN.

IT WAS many years after young men had been sent to Foreign Mission fields that young women were permitted to go. As wives of missionaries had they been sent, a few had gone as

teachers to the Sandwich Islands, but it was left to Fidelia Fiske, who went to Persia in 1842, to be the pioneer in woman's work for woman in Christless lands.

When the call came to her she was a young teacher at Mt. Holyoke College, then a young ladies' seminary, recently founded by Mary Lyon, and Miss Fiske had been one of its first graduates. For a young woman to go alone to a foreign field was an experiment. The American Board had decided to send out two single ladies, if two could be found who were willing and able to undertake such a work. A call was sent to Mt. Holyoke Seminary for the teachers and students to consider. When the question "Who will go?" was asked, forty signified their willingness. Miss Fiske modestly wrote a note to Miss Lyon, expressing her wish to go if considered worthy. She was the one of all others whom the institution did not want to lose. She was needed just where she was. How could they do without her! God often chooses the brightest, the best, the one who can the least be spared. So it was thought at this time. Miss Fiske was doing effective work at home, why should she go abroad? One wrote not long after, "Perhaps Miss Lyon never was called upon to make a greater sacrifice than in giving up this one of her teachers." In urging the claims of the foreign work and Miss Fiske's going abroad, one said to her: "You founded the school for the advancement of women, and through them the advancement of Christ's kingdom, and especially for the advancement of the missionary cause; perhaps this may be the way in which your cherished desires will be realized and your school fulfill its mission; perhaps this may be the way God will answer your prayers."

Only a few days before this call came they had held a prayer meeting and dedicated the institution anew to the cause of missions. Miss Lyon afterwards frequently said, "We did not know how much that prayer-meeting would cost us. God accepted our gift, and asked from us not only prayers and money, but literally took a great part of the school." One-half of her teachers and many students sooner or later entered foreign fields, and she rejoiced that God was taking them at their word, and soon was willing and glad to let her young helper leave them and be the first to enter this new work.

But for several weeks it seemed as though it would not be as they had hoped. Miss Fiske's mother did not approve of her going, and would not give her consent. She yielded to her mother's wishes, and said no more about it until it lacked but one month of the time to start, and as yet no one else had been secured. It then became a question of duty with her. The souls of the heathen had always been a burden on her heart. From a child her soul had yearned for their souls. An uncle had been one of the early missionaries, and that had made the far-away lands seem near. From the time that she gave herself to Christ she had wished that some time she would be allowed to go and carry the light to them who sat in darkness. And it became very plain to her that now was her opportunity. On a Saturday evening she and Miss

Lyon started in a blinding snow-storm over the mountains to Miss Fiske's home to again consult with her mother. They reached there a little before midnight. There were many prayers and tears that night, and sleepless eyes, but on the following Sabbath the mother was led to make the sacrifice, and joyfully gave her daughter anew to the Lord and to His work. Immediate preparations were commenced, the "young ladies at the seminary working like bees" in helping to make ready her outfit; and in one month's time she was gone.

God put His seal upon her work. The Church, if not the world, knows the story of her life, how she literally spent it for the women of that land, and how, on one occasion, when coming into a little company of women, weary and exhausted, and no comfortable seat, one of the native women, anxious to help her, sat down behind her and pressing herself closely to the tired one, whispered, "If you love me, lean hard." We all know the story, and how her work has reacted, and the work of the woman who had so recently learned where to find rest for her soul, have been blessed to us, and have reminded us sometimes that Christ would have us "lean hard;" yea, even cast our whole weight upon Him, burdens and all.

When Miss Fiske went to Persia not one Nestorian woman knew Christ. Before she came away she took ninety by the hand, and with them sat down at the Lord's table to commemorate His death, and commencing with two little girls she founded a "Mt. Holyoke School" in Persia.

At the end of fifteen years it was plain that she must return to her native land. Although never robust, and having an illness not many years before leaving which left her in a delicate state of health, yet she said of her life in Persia, "My health has been good, and it has been given me in answer to prayer, a token of my Father's love and care."

It was a wise providence which brought together Mary Lyon and Fidelia Fiske, two natures so alike and yet so unlike. To Miss Lyon Miss Fiske owed much for the development of her inherited virtues, and through her she was led to receive great spiritual blessings. She was quiet and retiring in manner, and said of herself in later years, "I was never made to meet the world;" yet her life was one of great power. Mary Lyon and Fidelia Fiske were both "children of the covenant." Miss Fiske had a great-grandmother who was "mighty in prayer," and of whom she said, "We do not know how much we owe to her for what we are in Christ. She used to set apart whole days for prayer, and her great burden was for her descendants, praying that all her children's children for all coming time would be wholly the Lord's." God was thus working in the hearts of His children generations before, and through them was preparing laborers for His harvest. Some of us may to-day be reaping what was sown so long ago.

Although not a pioneer missionary, yet Miss Fiske was a pioneer in woman's work for woman, not only in this but in other lands.

## ▲ TESTIMONIES. ▲

"The Truth Shall Make You Free."

JESUS CHRIST said, "I am the Way and the Truth and the Life." He lived the truth, and there in a sense it may be said of each of us, as God's children, We are the truth. We can live the way, truth and life that Jesus did, if we will. Jesus fully demonstrated the life of truth. The Son of God has come and given us an understanding, and we are in Him, that is true—even in His Son, Jesus Christ. This is the true God and eternal life, and when He (the Spirit of truth) is come, He will guide you into all truth. Will we receive Him as such? Not the spirit of error, but the Spirit of Truth, the Spirit of God that we may know the things that are freely given us of God, "and He has given us everything richly to enjoy."

The Spirit alone can reveal the living truth of God to us, and in no other way can we know it. How did the apostles know the truth? They received the Holy Ghost. They did not understand the teaching of Christ till "Pentecost," and Jesus knew all about it for He said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come, but if I depart, I will send Him unto you, and when He has come He will convince the world and abide with you forever." It is the blessed Holy Spirit that first convinces us we are wrong, and when we will yield ourselves up to His control, reveals or unfolds to us our union with Himself. But while we hold to our own belief about things, He does not have the right of way in us, and so He cannot manifest Himself and His truth in us; and when He does reveal Himself in us, God is no more the mystery. We cannot know or fathom, but we know Him as our Father. Then we begin to realize we are no more strangers and foreigners, but fellow-citizens of the saints and of the household of God. We are come unto Mount Zion and unto the city of the living God.

In looking back over my past experience, there was, I find, quite a bit of fear in my committing all to Him to manage. It seemed to come to me in this way: Now, if you do that, and the Holy Spirit has the right of way, He will want you to do so and so, something that I was afraid was out of the line of teaching that I had been having as a good Methodist, afraid I might offend such and such a one; but it has proved to be all a delusion with me, for I find I do, with perfect ease, all God wants me to do, and there is not that fear and shrinking that seemed to come before me, and not only that, but care and worry has gone out of my life.

It is really wonderful how the Spirit manages everything for us, temporal as well as

spiritual, when all is committed to Him! Yes, children too; I find He manages them a great deal better than I ever could do with all my trying and worrying. And although since He has had the management of them, He has done the very opposite to what I had been trying all my life to do, I can say and realize it, too, "Father, Thy will be done, Thy way is best. I would not take back anything in anyway if I could for the rest and satisfaction it brings to me, as the days go by." Yes, to be able to say, "I am satisfied with my life." It means something, and yet it is so easy and simple.

MRS. S. FRYE.

37 Clyde Street,  
Toronto, Ont.

## ? QUERIES. ?

QUERY.—How may we best increase the attendance at our public service?

ANSWER.—Bees always flock where there is honey, or even clover. Give them the honey, brother, and the clover, and you will have no trouble in getting a hungry world.

QUERY.—Can one become a member of the Alliance, and still remain a member of a denomination?

ANSWER.—Certainly. The Alliance is interdenominational. It is not a sect, but an earnest body of Christians of all denominations.

QUERY.—I would like to ask you a few questions as to the types in Exodus. It seems to me that there is a Divine order of salvation revealed there a little different from the way you teach it.

1. Is the blood-stained door-post a type of justification and regeneration? It was the blood of the lamb that saved and by definite faith.

2. Is the crossing of the Red Sea by the Israelites a type of consecration on the part of the people, and sanctification by a direct interposition of God? The children of Israel were walled in on every side, and their old enemies trying to get possession again. When the children of Israel crossed over and their enemies were submerged in the sea, they sang a triumphant song. Is not that a perfect type of consecration and sanctification?

3. Is the wilderness a place where God disciplines His people? Testing the reality of sanctified character in the same way, Christ was tempted in the wilderness. He was led into the wilderness immediately after His baptism of the Holy Spirit. Moses was tempted or tried and trained in the wilderness for forty years.

4. Is the crossing of the Jordan River a type of the death of self and entering into a Divine career? They were not to talk so

much of their experience of holiness, but conquer the world for Christ. These points seem to cover definite periods in the history of Israel's redemption.

ANSWER.—There are some things in our brother's exposition that are interesting and suggestive. At the same time, we prefer to consider his last point as the true type of sanctification. The crossing of the Red Sea by the Israelites marked rather the separation of the Christian from his old life, than any experience that could be truly called sanctification.

QUERY.—Please explain Romans viii. 23, in connection with Romans viii. 11, with special reference to Divine healing?

ANSWER.—Both verses are parallel. In the twenty-third verse he tells us that we have the first fruits of the Spirit, and that we are waiting the redemption of the body. We have the beginning of it now, and the first fruits of it, the "earnest," as the Scriptures elsewhere express it, and therefore we long for its completeness.

The meaning of first fruits is more fully explained in the eleventh verse. It is the Spirit who quickens our mortal body in Divine healing. He gives us thus the first fruits of the future resurrection.

QUERY.—Please answer in your paper and give the correct translation of Isaiah lxvi. 20?

ANSWER.—Both the received and the revised versions give the following translation: "And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord."

There are some who think that the words "Swift beasts" refer to modern railway trains, that are already opening the way from all nations into the Holy Land. We presume this is the point of the inquiry.

QUERY.—Will you kindly answer the query raised by your remark in THE ALLIANCE of Feb. 16, page 172: "There is a faith that brings salvation, but there is a faith that will bring the recompense promised at His coming, and there will yet be a generation whose faith will keep them from the power of death, and bring them the translation glory." Must the faith that will keep from the power of death claim deliverance from death, or be simply waiting and watching with joyful expectancy when the trumpet shall sound?

ANSWER.—None of us can tell until that hour, in what particular form the Holy Spirit will quicken and direct the faith of God's waiting people. The attitude of joyful expectancy is the right one, and if the Holy Spirit shall lead us to more definite expectation as the time draws nigh, He will undoubtedly give us the grace to understand Him, and to yield to His call.

# SABBATH SCHOOL.

Lesson for December 9th, 1894.

BY REV. W. H. WALKER, BATH-ON-HUDSON,  
NEW YORK.

CHRIST TEACHING BY PARABLES.

Luke viii. 4-15.

THE PARABLE of the sower is the first of seven parables which Jesus spoke, and by which He illustrated the kingdom of God. They present a complete picture of the history of Christendom, which is the Kingdom of Heaven in its present form of mystery. The parable of the sower is an introduction to the whole, and certainly gives no countenance to the popularly-received idea that the Gospel is to convert the world during the present dispensation. All the seed did not take root and grow, but only a part of it.

There are three sowers at work in the world, viz., God, man and Satan, and man is sowing in connection with the one or the other. The one Master never sows bad seed, and the other never sows good, and the harvest will be the revelation of the sowing, and the eternal condition of the sowers will be determined.

We should note the changed attitude of Jesus in connection with this parable. He had been rejected by Israel, and in turn had rejected Israel, and now He goes out of the house to the seaside, and seeks a wider range of ministry. To the multitude He spake the parable, but to the disciples alone He explained it, when He retired from the seaside again into the closer intimacy of the house. There is much can be made known to disciples if they are in the house—the place of closer intimacy.

## I. THE SOWER.

The sower is first of all the Son of Man, and subsequently all other sons of men who go forth with a Divine commission to scatter the golden grain, which is the incorruptible seed, the Word of God.

The fall of man has made this sowing necessary. Human nature bears no fruit to God, no matter how it is cultivated. All fruit to God now is the result of the inception of the living seed, the Word of God, into the prepared soil of the heart. In all ages God has been seeking fruit from man, but notwithstanding the most advantageous conditions, there was no fruit to God, but only leaves. This was the condition of the favored nation when Christ came to them, hence the need of the beginning of a new thing among men—the sowing of a Divine seed. There can be no fruit only as the effect of the reception of the Word that is

sown in the heart. The sower goes forth to sow; that is his business.

1. *The sower does not make the seed.*

It is given to him; it is the Word of God. It contains within itself the life principle, which by the diligent sowing is brought into the needed conditions for growth and multiplication. The human and the Divine meet here. The seed is made and given by God, and the sower scatters it.

2. *The sower does not make the ground.*

It must be prepared before he sows. There must be the plowing and harrowing before the sowing. Needed conditions in the soil are necessary in order to the growth of the seed, and by the work of the sower the seed and the ground are brought into contact with each other.

3. *The sower is not responsible for the harvest.*

There is a quickly-reached limit to the action of the human. It is not true that we cannot do anything; we can sow the seed. We cannot make it grow—it is God who gives the increase—and yet the harvest will be a testimony to the kind of sowers we were. It is some satisfaction to know that we are not responsible for the results of our preaching, but only for the preaching itself. It seems to me that the highest kind of preaching is that which is done simply for God's satisfaction, rather than from any consideration of the results in blessing to souls, as associated with the preaching.

4. *It is the business of the sower to sow.*

Some eat and never sow. They are always feeding upon the truth, but never giving anything out. No wonder they have nothing to give. Such a condition leads to the most abject spiritual poverty. We are not the proprietors of the Gospel; we are only its stewards, and have been put in trust with it. "Our business is to go and preach the Gospel." This is scattering the seed.

5. *The sower is to sow even upon the most unlikely ground.*

We are to sow beside all waters (Is. xxxii. 20), and despite all unfavorable appearances (Eccles. xi. 4) with a liberal hand (Mark xvi. 16); remembering, while sowing, that we are but sowers (Cor. iii. 5-9), and that only God can give the increase. A child can sow a seed, but an angel cannot make it grow.

6. *The sower should wait patiently for the harvest.*

The sower may not reap from his own sowing. It may be reserved for others to do that. Much of the success we seem to have in evangelistic work may be the result of the sowing of others. We, in our incapacity to trace out the subtle processes by which God works in the human soul, may connect the reaping with our own sowing, but when the day comes to try every man's work, of what sort it is, the reaping we have been permitted to do may be given in reward to others who faithfully sowed, and he that sowed and he that reaped shall rejoice together. What matters it who sowed or who reaps, so long as the glory is given to God, who was the mighty worker in both sower and reaper? "The day shall declare every man's work, of what sort it is."

## II. THE SEED.

1. *The seed is the Word of God.*

The business of the preacher is to preach, and to preach the Word of God. We are not left to choose our message; it is given to us. Paul preached to the Corinthians that which he had received of the Lord (1. Cor. xv. 1), and in writing to the Galatians he said that the Gospel he had preached to them was neither according to man nor received from man. It was for man, but it had been received from God.

This defines our work and makes it very simple. We are charged with a message, and we are sent to deliver it. God's ambassadors are responsible only rightly to represent their Sovereign. We may have to be called "Text slingers," but it is better to be that by the authority of God than to deliver the most polished address, which shall fall as coldly upon those who hear it as the heart was out of which it issued. Can it be said of much of the popular preaching of to-day that "The sower soweth the Word." I fear not.

In preaching the Word it should be rightly divided.

Why did Jesus retire into the house with His disciples? It was in order that He might unfold to them the mysteries of the kingdom which those to whom He spake could not take in. It is well to remember this—milk for babes—solid food for those of full age—etc., etc.

The Word we sow has life in itself, is adapted to the soil and the soil to it, and is sown for the propagation and increase of itself. This is the character of the seed and the object of its sowing.

## III. THE SOIL.

The main emphasis of the Saviour's parable is to be put upon the soil, rather than upon the sower and the seed. The seed may be good and the sowing skillful, but if the soil is bad the results will be abortive.

The various conditions of the soil represent various conditions of heart, in which the Word is sown. The classification is most minute, and should be separately and carefully considered.

1. *The wayside hearer.*

The description given by the Saviour is that this class "having heard, then cometh Satan immediately, and taketh away that which was sown in the heart." This is the indifferent hearer, that understandeth not, is unfeeling, and receiveth it not.

There is here the recognition of a great and powerful counterworker to the work of the sower, Satan. He does not always appear directly upon the scene, but he is always there in variety of agency. In this case the devil came in the fowls of the air, which picked up the seed quickly ere it had opportunity to gain an entrance into the heart. When you hear people talk "no devil," be sure that that is the work of the devil himself, and represents, at least, one way of Satanic counteraction of the work of God in these days, viz.: to get men to believe that he does not exist. The devil has largely dropped the "no God" theory, and is now working up the no devil theory. He is an enemy always and ever.

2. *The stony ground hearer.*

Christ describes this class as those "who, when they hear the Word, immediately receive it with gladness, and have no root in themselves and so endure but for a time," etc. This may be termed the revival hearer. The Word springs up quickly, is immediately received with gladness; there is rapid progress, but only endurance for awhile. The first effect of the Word is not to produce gladness, but the reverse. It is possible to be pleased with the Gospel, and

elated by the surroundings of its preaching sometimes, without really receiving it. In this class of hearer there is something needed within, viz.: deepness, root, life. Little soil means little moisture, little moisture little root, little root little endurance, little endurance no fruit. This is the class ready for every revival that comes along, and not eternally affected by any in their deepest inward life.

#### 3. *The thorny ground hearer.*

The Saviour's description of this class is, that they are such as "hear the Word of God, and the cares of this world, and the deceitfulness of riches, and the host of other things choke the seed and it becometh unfruitful."

Here we have the hearer of mixed motive, double purpose. Baalam may afford us an illustration of this class of hearer. He piously talked about "dying the death of the righteous," but he cared not to live the life of the righteous, but loved the wages of unrighteousness.

Notice, the thorns grew up. They were there; they needed not to be planted. They grew faster than the seed, and opposed its fruitfulness. It is well for us to realize that there is something remaining still in us which was there before the good seed was sown which opposes its growth, and will prevent fruitfulness unless the new life is constantly administered unto by the grace and Spirit of God.

God seeks "perfection of fruit." I have an apple-tree in my garden, and every spring-time it bears abundance of blossoms and plenty of fruit, but ere the autumn comes the apples have nearly all fallen off. It bears no fruit to perfection. John speaks about "that your fruit should remain," etc.

What is it that prevents the perfect fruit in this class of hearers? The Saviour says "the cares of this world," etc. What are the cares of this world? They are the cares of the family, the business, the temporal things. How strange it is that those things which have been taken into the Father's hand by Him, we should care about them with a care so full of anxiety as to prevent the fruitfulness of the seed! Such care is useless, and denies our highest relationship, and is acting as the heathen act. We are taught to "cast all our care upon Him, and are assured that He careth for us.

#### 4. *The good ground hearer.*

The Saviour's description of the good ground hearer naturally gives rise to a question, viz., Is some ground naturally better than others? What does He mean by an "honest and good heart?" Scripture clearly teaches that none are righteous naturally, that all have sinned and come short of the glory of God; that all the world is subject to the just judgment of God. All have not sinned alike. There may be, in a comparative sense, a difference, but in the intrinsic fact none.

What is an honest heart? An honest heart is one made honest with itself by God; that is willing to acknowledge its complete ruin. This is the prepared soil for the seed, and in such cases there will be life and fruit, the latter in different degrees, some thirty, some sixty, some a hundredfold. The good ground hearer is characterized by three things: First, they hear; that is attention; second, they meditate, they keep it (Luke viii. 15); and third, they bring forth fruit—obedience.

#### *Lessons:*

1. All fruit to God must be the result of Divine loving.
2. Beware of the superficial in religion.
3. Take heed how ye hear.

## Requests for Prayer

Requests for prayer should be addressed to Assistant Editor of the CHRISTIAN ALLIANCE, 692 Eighth Avenue, New York City.

All persons expecting a reply by mail, and wishing to know date and hour for united prayer, please enclose stamp.

### PRAY FOR:—

Deliverance of a sister in Pennsylvania from effects of la grippe; also, restoration of reason to a sister.

God's enabling and leading in matters of friendship for a misunderstood one.

Young men called to work in the Salvation Army, that they may be victorious over fear and other hindrances.

Good morals and all virtues to be taught in the schools in California.

Earnestly complete healing of an afflicted mind.

Healing of deafness and other diseases for a sister; also, conversion of a dear husband and son.

Restoration of reason, the mind of Christ, and full salvation for a dear one on Long Island.

Healing of paralysis, rheumatism, and full salvation for a son and daughter in Brooklyn; also, financial help and salvation from drink.

Healing of a brother of nervous trouble, salvation and a baptism of the Holy Ghost, and faith to trust Him as Healer for an earnest sister.

A young man in Boston to become an earnest rescue worker in prisons and jails for God's glory.

Complete healing of deafness and endowment for rescue service for a business man in Colorado.

A work in New Hampshire for the saving of souls, that God would endue and bless.

Praises to God for healing in answer to prayer. It was instant at 3.30 o'clock, the hour appointed at the Friday meeting.

Healing of the eyes of a sister in Dakota, and spiritual blessing on a pastor.

Healing of a sister in Massachusetts of a disease of the stomach, that God may be glorified.

The full salvation of a family; also, financial aid and an opening for work.

A trusting sister to be relieved from pain of the suffering from rheumatism thirteen years.

Healing of dyspepsia and consumption for a young Christian doctor in Brooklyn.

Sanctification of mother, father and son in California; also, healing of nervous prostration and other diseases, and that the husband may be healed of rheumatism, all for God's glory.

Deliverance of a wife from the paregoric habit; full salvation of wife and husband to serve God.

Healing of throat trouble and cough of a

Christian worker in Pennsylvania, and mighty anointing for effectual service.

Deliverance of a young woman in Maryland from an un-ettled mind; also, the same for a man under strong delusion.

Indwelling of Holy Ghost for dear one in New Hampshire; also, healing of the mother from ulcer.

Sound mind for woman unsettled through sickness; perfect healing and full salvation for the daughter.

Healing of a young lady in Pennsylvania of hip disease, to glorify God.

Manifest indwelling of Christ in the heart of a dear one, a Holy Ghost power and witness; the whole inheritance.

Sanctification and healing of lameness of knee and hand of a sister in Canada for God's glory and service; also, anointing with the power of prayer.

A minister and wife in California needing health of body and sanctification, the fullness of Jesus; also, an outpouring of the Spirit on his people.

The conversion of a boy, seven years of age, and that he may be completely healed and sanctified to His service.

A dear one in Illinois greatly desiring the witness of the Spirit, to enter into the restful consciousness of pardon of sin. Oh, pray!

Conversion of a father, and that the whole family may be prepared for His glorious coming.

Complete trust in God and healing for a sufferer from a complicated disease, in Washington.

A family in New York State, conversion of the father, healing of the mother and full consecration of the daughter to God. All for His glory and service.

A member of the Des Moines Conference of Evangelical Churches, that he may be healed and enter into his full inheritance in the Gospel for spirit, soul and body.

The opening of a Christian Alliance Branch in a town in Mississippi and God's outpouring on three workers, salvation of their families and others.

The healing of a physician, his sanctification and full consecration to God in the fullness of Jesus.

Deliverance from a great trial, and that disaffected friends may be reconciled to a dear one; also, the fullness of the Gospel welcomed by many more.

Healing of catarrh and its results. "Ready for either," service or sacrifice.

A lady in the mountains of Colorado to be healed and given a victorious life through Christ.

The workers in the Childrens' Mission, Boston, Mass.; grace, wisdom and a blessed outpouring of the Spirit on all the children and caretakers; also, full salvation of a young lady.

The enabling of God for a sister to become restful in her Christian life, taking eyes and thought from all but Him.



SPEAKING OF the mission which Rev. John McNeill and Mr. Burke conducted at Melbourne, a correspondent wrote to *The Christian*, London: "Mr. McNeill's scathing denunciations against pride, the drink curse, and everything standing in the way of true humility and godliness, have caused many a one to wince. He has spared none; ministers, preachers and teachers, all have their turn, as well as ordinary church members and outsiders."

MR. T. V. POWDERLY, being asked how far the nearest saloon should be from a schoolhouse, replied, "About five hundred miles would be a reasonable distance, according to my way of thinking." Very good, but in what direction? Either in the air or towards the centre of the earth, we should say.—*Morning Star* (U. S. A.).

SIR GEORGE GREY, so long the leading light in New Zealand politics, and a great champion for the federation of the English-speaking people, once entertained at his New Zealand home a native chief who was coming to England to interview the Queen. Sir George was very anxious to set him an example of sobriety, a virtue for which the chief was not noted, and decided not to have any intoxicants brought to the table while his guest remained. The worthy statesman found this such an excellent thing that from that moment he banished them altogether and became a firm believer in and convert to temperance himself.—*The Evangelist*.

The Baltimore Synod of the Presbyterian Church adopted resolutions condemning the sale of intoxicating liquors in the capital, and saying "that no political party has the right to expect the support of Christian men that does not place itself on record as opposed to the licensing of saloons."—*Montreal Weekly Witness*.

REV. F. B. MEYER, B. A., of Christ Church, Westminster, says the *Bombay Guardian*, had a very enthusiastic welcome on his return from a six weeks' visit. This was given by a meeting in Hawkston Hall of 600 members of the P. S. A. Temperance Society. Mr. Meyer presided, and described the districts in New England, America, where, under prohibitory laws, there was no sale of liquor. Even where, in other parts of the country, liquor was sold, there were no barmaids.

OUT OF the ninety-nine jails of Iowa forty-five are without occupants, the reason being that the saloon is not known in these counties.—*Ex.*

AN EXCHANGE states that an English woman physician, Dr. Anderson Brown, has established an industrial farm for inebriate women, which will be carried on under the auspices of the Woman's Temperance Association.

## \* FIELD \* NOTES. \*

### AFRICA.

THE *South African Pioneer* reports that one thousand acres have just been given for a new mission in Swaziland. Earnest Conferences are being held all through the colony, and Mr. Gregson, of England, is about to visit South Africa in the interests of a deeper Christian life.

BISHOP TUCKER tells how the large stock of Bibles recently sent to the mission in Central Africa was sold to the natives, in a very short time.

Just a little before, the mission had a large stock of shells, which constitute the legal currency, and sold them to the government to be paid out for labor, but before many days the shells had all come back, the people eagerly paying them out for Bibles.

After years of trial and suffering, the harvests are at length being reaped in glorious abundance, in this most encouraging field.

THE CITY of Johannesburg, in South Africa, has grown up in seven years from nothing to a population of about fifty thousand. Its streets have a length of eighty-five miles, and the taxable value of the property is over \$15,000,000. The city is 5,000 above the sea, and stands on a reef of gold.

Many of the young Zulu converts have gone to this city, and good work is being done there.

It is reported that the Roman Catholic authorities on the Congo have followed the example of the Romish missionaries in Uganda, and have resolved to give the Bible to the natives.

This is a very remarkable step on the part of the Roman Catholic Church, and an extraordinary testimony to the power and the necessity of the Bible.

*North Africa* gives an interesting account of a farewell meeting of missionaries going out from England to North Africa. Some very encouraging donations were received, including one of \$5,000 from an old friend of the work, and a number of new missionaries are going out.

The great difficulty in the North African Mission is the strong Mohammedan influence, so bitterly hostile to Christianity.

But the work is telling, and the Gospel is being published as a witness through these important States.

The society has now twenty-six in Morocco, twelve in Algiers, thirteen in Tunis, six in Tripoli, and six in Egypt and Arabia.

### TURKEY.

REV. DR. SCHAUFFLER, who recently visited Constantinople, states that the recent

earthquake in that city was the worst during the past two centuries. One hundred and sixty-four mosques have been totally ruined. In the great Bazaar fifteen hundred shops were utterly destroyed. This Bazaar is as long as Broadway. Its buildings are of stone, and when the shock occurred many persons were killed. Hardly a shop was spared. Great numbers of families are still living in tents, and the distress and destitution are very sad.

THE *Missionary Herald* reports that the native Professors in two of the colleges in Turkey have been arrested on suspicion of being connected with revolutionary movements. The American Government at Washington has ordered the United States Minister to immediately investigate the matter.

### CHINA.

THE PRESBYTERIAN BOARD has received intelligence from Dr. Annison, in charge of the medical work at Seoul, the capital, stating that the mission has again resumed control of the Royal Korean Hospital, and things seem to have quieted down.

At the urgent request of the German Minister in Peking, the Chinese Government has published a letter stating that telegraphic instructions have been sent to the Superintendent of Commerce of the Northern Boards to request the Governor of the Provinces to publish warnings to prevent all the inhabitants from creating disturbances. The German Consul has been requested to inform traders and missionaries that they can attend to their business without any fear of consequences.

RECENT LETTERS from our missionaries in Peking scarcely mention the war, and there seems to be hardly any doubt that the reports, which have reached this country, of apprehension and excitement in that city, are exaggerated.

In Central and Southern China, the seat of war is so remote that probably they are less affected by it than we are.

### THE JEWS.

THE BRITISH Consul at Jerusalem reports a very large increase in the trade of Palestine. Jaffa oranges in 1891 were exported to the amount of 270,000 boxes, and a million bushels of wheat and barley are annually sent from the country. Superior wine is made in the colonies, and the silk-worm is already being reared.

WE ARE sorry to learn that the railroad from Jerusalem to Jaffa has proved a financial failure. It has now fallen into the hands of the Rothschilds, who are gradually getting their hands upon Palestine.

THE JEWISH colonies in the Argentine Republic now cover a district comprising

567,000 square miles. There is a population of 6,000, and \$2,000,000 have already been expended by Baron Hirsch.

### THE BOARDS.

THE AMERICAN BIBLE SOCIETY has just lost its depository in Yokohama, Japan. The entire stock of Bibles and sheets was injured, but the plates were preserved.

THE SOUTHERN PRESBYTERIAN MISSIONARY SOCIETY has just sent a new missionary and wife (Rev. W. H. Shepard) to the Congo, and along with them a colored woman is going at her own expense. Her name is Maria Fairing, and when the Board could not send her she sold her little home in Alabama, and thus raised the money to pay her own way. She is a woman somewhat advanced in years, but full of zeal and self-sacrifice.

THE ANNUAL meeting of the American Board has just been held at Madison, Wisconsin. It was decided not to withdraw any of the missionaries from the field, although the debt was still \$116,000.

It was stated that in some States half the congregations contributed nothing to the Board, and it was decided to appoint a committee to raise an addition to the fund, in order to reduce the debt and meet the current expenses.

THE ANNUAL MEETING of the American Board of Foreign Missions was held at Madison, Wisconsin, in October, and was of unusual interest.

Among other unusual incidents, Mr. Moody was present, and gave two powerful addresses upon the work of the Holy Spirit.

The financial situation of the Board received special attention. Co-operative Committees were appointed to work in the four great centres, New York, Boston, Chicago, and San Francisco, with a view to stirring up every church and individual to give more liberally.

Dr. N. G. Clark, the honored Secretary of the Society, was compelled to retire from the position he has held for twenty-nine years. A very able survey of the field was made by him, and we shall publish the substance of it in our next issue.

WE NOTICE a disposition in all the British societies to send out laymen in increasing numbers. Col. Freeman, who goes to India under the C. M. S. Society, has been a British soldier in that country.

THE Church Missionary Gleaner for November gives a very interesting account of the dismissal meetings held in England in connection with the outgoing of the C. M. S. missionaries of the season.

The services were spread over three days. No less than 125, including returning missionaries, are going forth at this time from his great Society.

Two great farewell meetings were held in Exeter Hall. In introducing them, Mr. Wigram, the Honorary Secretary, stated that sixty-five missionaries were returning to their field, of whom twenty-eight were clergymen, twenty-one wives of missionaries, twelve single ladies and two doctors.

There were sixty-one new recruits, including fifteen clergymen, two doctors, five wives of missionaries, twenty-six single ladies, ten laymen and two physicians. One of the laymen was a lieutenant-colonel in the army. Among the missionaries was Mrs. Durant, daughter of Edward Bickersteth. The missionaries gave addresses of five minutes each.

### THE ISLANDS.

THE *Missionary Herald* contains an interesting incident of a Micronesian named Tara, a sailor for many years on the "Morning Star," who, a little while before he sailed on his last voyage, called upon the agent of the American Board, and handed his bank-book, with \$700, to him, requesting that should anything happen to him during the voyage the money should be given to the American Board.

On the voyage that followed his vessel, the "Logan," was lost, and Tara with her, and now the touching gift comes into the hands of the Society.

### GENERAL.

IT IS said by the highest authority that there never were more than half a million Indians in this country. There are still 250,000 in the United States, 125,000 in the British possessions and 30,000 in Alaska, making about 400,000 altogether.

Missionary work is carried on among them in almost all directions. In Canada there are over 8,000 Indian church members, and among the Indians of the United States there is a single Presbytery in Dakota alone containing 12,000 members.

IT IS said that the contributions of Christendom for missions in 1893 were fourteen and a half millions of dollars, besides about a million and a half raised on the foreign field.

There are sixteen thousand mission stations in foreign lands, and about sixty thousand missionaries, counting native helpers, who form seven eighths of the total number. There are a million communicants in the mission churches, and about three times as many adherents. Last year fifty-seven thousand souls were added to the various churches in foreign lands, or a little more than a thousand a week.

A MISSIONARY in Bulgaria was selling Bibles among the soldiers. One of them wanted one badly but he had no money. After a little he disappeared, and soon returned with some money and bought one.

He had sold a shirt that he needed very much, that he might exchange it for a Bible.

THE LONDON *Christian* says:—"At a crowded gathering of members and friends of the Salvation Army in the Queen's Hall, Langham Place, on Monday evening, General Booth was bidden an enthusiastic farewell, previous to his departure on a six months' tour in Canada and the United States.

THE ROMAN CATHOLIC movement is rapidly spreading over England. The Romish prelates are taking high ground, and demanding that the ritualistic party shall submit to Rome.

In a recently-published statement, Cardinal Vaughan claims that one by one, the doctrines of the Papacy have been taken back, and that thirty-nine articles have been banished as a rule of faith.

A new Roman Catholic Cathedral is to be built in London, costing over \$1,000,000, with a seating capacity for 8,000 persons, and a monastery connected with it.

THE ARCHBISHOP of Canterbury has proposed that all the missions of the Church of England shall be placed under one central Board. But the evangelical press protests, and declares that the difference between the various Episcopal Societies is not a difference of form, but a difference of spirit and doctrine.

The Church Missionary Society is evangelical, and gives a simple and pure Gospel to the world, while the S. P. G. is not very far removed from the ceremonies of Romanism.

THE BUDDHISTS are beginning to imitate the methods of Protestant Missionary Societies. One of the recent Buddhist magazines says: "The greatest movement of the twentieth century will be the invasion of the East by the West by great armies of missionaries, men and women, backed up by the wealth of Christendom. We must arouse ourselves to meet them."

And so they are starting magazines, papers, theatre meetings, public gatherings, and various means of interesting the popular mind.

MONSIEUR SALLEINS, of Paris, in an article in the *Missionary Review of the World*, declares that it is his opinion that Romanism is growing rapidly in France. Along with this is the growth of crime. There have been more divorces in five years in France than in England in thirty years. Even the population of the country is now decreasing.

FRANCE is trying her best to compel Madagascar either to go to war, or to accept of conditions which would destroy its independence and ruin Protestant Missions. It seems difficult at present to see how the calamity can be averted.



## INCIDENTS.

### A Mission Romance.

"Is it worth while to hold a meeting to-night, do you think?" asked a Londoner of his friend one raw December night in 1856.

"Perhaps not," answered the other doubtfully; "but I do not like to shirk my work, and as it was announced, some one might come."

"Come on, then," said the first speaker; "I suppose we can stand it."

That night was as black as ink, and the rain poured in torrents; but the meeting of the English Missionary Society for the Propagation of the Gospel was held, in spite of the elements, in a brightly-lighted chapel in Covent Garden. A gentleman passing by took refuge from the storm, and made up half the audience that listened to a powerful plea for the North American Indians in British Columbia.

"Work thrown away," grumbled the Londoner, as they made their way back to Regent Square.

"Who knows?" replied the missionary. "It was God's word, and we are told that it shall not fail to the ground unheeded."

Was it work thrown away?

The passer-by who stepped in by accident tossed on his couch all night, thinking of the horrors of heathenism, of which he had heard that night for the first time. And in a month he had sold out his business and was on his way to his mission work among the British Columbia Indians under the auspices of the Church Missionary Society.

And thirty-five years afterward we found him, surrounded by "his children," as he loved to call them, the centre and head of the model mission station of the northwest coast, an Arcadian village of civilized Indians. It is the romance of missions.—*Sunday School Times*.

### A Karen Woman's Rupee.

MR. KINCAID records the following touching incident of his work in 1841:

Some time since I went to the house of an aged woman who worshipped God. For several months she had been unable to leave the house, and is fast wearing out with consumption. She has four children, but one is blind and another is deaf. She is very poor. The house might have been worth fifteen rupees, and all in it fifteen more. She could talk but little on account of her cough, but expressed great anxiety for the eternal welfare of her children.

After about an hour spent in conversation and prayer I rose up to take leave, when the poor old woman bade me remain a little longer. She crept along to another part of the house, and returning soon, she put into

my hand a rupee. I could not comprehend what she meant, and said, "What is to be done with this?"

"This is very little," she replied; "but it is all I have, and it is to help in the cause of Christ."

"But you are old, and infirm, and poor."

"Yes; but I love Christ, and this is very little."

Surely, I thought, here, in the midst of poverty and decrepitude, is a converted heathen exercising the enlightened faith which works by love, purifies the heart and overcomes the world.

For days I could not cease from reflecting on the expression, "This is to help the cause of Christ," and when I thought of the withered hand and wrinkled face of her who gave it, that rupee was magnified a thousand times its real value.

The same rupee was brought to this country, and its exhibition by agents of benevolent societies, in connection with this affecting incident, has awakened in thousands of hearts a deeper interest in missions, holier emotions, and firmer purposes of Christian benevolence.—*Selected*.

### A King Convinced.

ONE OF the most resolute opposers of Christianity in Southern Africa was the King of Pondoland, which country was recently annexed to Cape Colony. He has recently been much impressed, and has gone so far as to say, "Up to this time I have not believed in the existence of a God; but now I must admit there is one." The occasion of the king's change of mind was the conversion of his chief officer, whose duties correspond to those of prime minister in other countries. The official was a drunkard and a polygamist. He had been truly led to Christ. On returning to his home he destroyed a large and varied collection of beer-pots, and taking all his wives but one apart, he made provision for them and sent them back to their homes. It was the news of what he did in these matters that caused his royal master to believe in God. The king was sure that none but God could have so changed the man.—*Ex*.

### MISSIONARIES OF THE INTERNATIONAL MISSIONARY ALLIANCE.

#### AFRICA.

Congo Mission.—Rev. M. H. Reid, Superintendent, Ngangila, Congo Free State.

Missionaries on the Field: Miss Mück, Miss Annie Meyers, Miss Marion Peacock, Miss Johnson, Miss Lusch, Mr. W. A. Cramer, Mr. John Bullerist, Mr. Chas. Sheldon, Mr. L. S. Gardner, Mr. G. Macgure, Mr. Alexander McDonald, Mr. Wm. Raff, Mr. E. Ball, Mr. Robert Page, Mr. John Symington, Mr. A. P. Woodcock, Mr. and Mrs. Charles Ave, Mr. and Mrs. H. D. Campbell.

At Home.—Mr. W. N. Macomber, Mr. J. W. Codd, Stations Occupied.—Ngangila, Vungu, Mazinga, Luala, Maduda, Kilama Londa, Diadla.

Soudan Mission.—Mr. H. W. Hubby, Superintendent, Freetown, Sierra Leone.

Missionaries on the Field.—Mr. D. C. Miller, Mr. Alvin Wendel, Mr. G. G. Leger, Mr. W. C. Walker, Mr. J. A. Chaney, Mr. J. H. Smith, Mr. and Mrs. J. A. L. Trice, Mr. and Mrs. W. E. Shoorbridge, Mr. Matthew Francis.

At Home.—Mr. M. A. Dean, Rev. Roy G. Oodding, Stations Occupied.—Magbele, Mahera, Magbenkatt

#### INDIA.

Rev. M. B. Fuller, General Superintendent, Akola, Berar.

Missionaries on the Field.—Mr. and Mrs. M. B. Fuller, Dr. and Mrs. Simmons, Mr. and Mrs. Rodgers, Mr. and Mrs. Bendixen, Mr. and Mrs. Foster, Mr. and Mrs. Peter Neilson, Mr. and Mrs. Ramsey, Mr. and Mrs. Garrison, Mr. and Mrs. King, Mr. and Mrs. Guttridge, Miss Olmstead, Miss E. Brooks, Miss Carrie Bates, Miss Mary Miller, Miss Mary Goss, Miss E. Walker, Miss Lindberg, Miss Emma Bickford, Miss Emma Royal, Miss E. L. Holme, Miss V. Case, Miss A. S. La France, Mr. Richard Stanley, Mr. Donald Heron, Mr. Erickson, Mr. Bannister, Mr. A. Johnson, Mr. Wm. Franklin, Mr. J. W. Johnson, Mr. Joseph Godshall, Mr. T. E. Dutton, Mr. M. D. Wood, Mr. C. McLaughlin, Mr. George Carroll, Stations Occupied.—In Berar, Akola, Khamgaon, Shegaon, Chandur, Amraoti, Murthapur, Budnera, In Khandesh, Jalgaon, Chalisgaon, In Guzerat, Ahmedabad, In Marathi country, Poona.

#### CHINA.

Rev. D. W. Lelacheur, General Superintendent of the whole work in China. Address, Wuhu, China.

CENTRAL CHINA.—Stations Occupied.—Wuhu, Hanchansten Tai-tung, Wu-chang.

Missionaries on the Field.—Rev. D. W. Lelacheur, Rev. and Mrs. Howard Nichols, Mr. Baker, Mr. and Mrs. Beals and two children, Mr. James Howe, Mr. Matthew Birrel, Mr. Martin Ekvall, Miss E. Murray, Miss Otilla Ekvall, Miss M. Meyers, Miss E. Van Gunten, Mrs. Rhind, Miss Galbraith, Paamenter, Catlin, Hawkins, Mr. H. Erickson, Mr. Helgesen.

SOUTH CHINA.—Stations Occupied.—Canton, Honan, Quang-si.

Missionaries on the Field.—Rev. and Mrs. C. H. Reeves, Messrs. Howden, Fee, Quick, O'Brien, and Christopherson, Miss Landis, Douer, Glover, Dr. Robt. Glover, P. O. Address, Honan, Canton, China.

PEKING MISSION.—Miss D. M. Dowd, Miss Anna Gowans, Miss Mary Rodgers, Miss Emma Larsen.

At Home.—Mr. and Mrs. W. S. Johnson.

SWEDISH MISSION.—Shansi, Qwei-hua-cheng and four stations. Address care of W. J. Bostwick, Tientsin, China.

Missionaries on the Field.—Mr. Emil Olson, Mr. Charles Nordling, Mr. Charles Helleberg, Mr. Frans Aug. Lorrson, Mr. Nils Kullgren, Mr. Wilhelm Noren, Mr. Carl Gustaf Soderbom, Mr. Edwin Johan Anderson, Mr. Carl Fredric Lundquist, Mr. Johan H. Svardsson, Mr. Albert Anderson, Mr. Charles Hill, Mr. Olof Blingmark, Mr. Peter E. Ehn, Mr. Alfred Fagerholm, Mr. Carl Frith Nyström, Mr. Charles Lundberg, Mr. Peter A. Ogren, Mr. August Sano berg, Mr. Magnus L. Book, Mrs. Matilda Book, Miss Hannah Olson, Miss Anna Olson, Miss Anna Allstire, Miss Pauline Brandt, Miss Augusta Brolin, Miss Lotten Nordberg, Miss Augusta Sjöberg, Mrs. Marie Engh, Miss Elizabeth Erikson, Miss Clara Hall, Miss Helen Berg, Miss Ingeborg Anderson, Mrs. Charlotte Larsson, Miss Ida Skoglund, Miss Ollivia-Romberg, Miss Hilma Oxelquist, Miss Emma M. Hassalberg, Miss Ida Gran, Mrs. Alida Eagle, Miss Mary Johnson.

THIBET MISSION.—Rev. W. W. Simpson, Mr. Wm. Christie. Address, Peking, China.

#### JAPAN.

Stations Occupied.—Principal Station, Hemejt Rev. T. W. Gulick, Superintendent. P. O. Address, Missionary Home, Kobe, Japan.

Missionaries on the Field.—Rev. T. W. Gulick, Miss Emma Barnes, and several native workers.

#### PALESTINE.

Stations Occupied.—Jerusalem and Hebron.

Missionaries on the Field.—Mrs. Cruikshank, Miss L. Dunn, Mr. and Mrs. Murray.

#### SOUTH AMERICA.

Mr. Carlos H. Bright, Calle de Mapiri, No. 5. Lima Peru. Mrs. C. H. Bright, and two lady workers.

#### BRAZIL. SAN PAULO.

Rev. J. B. Howells, Superintendent. Mr. W. B. Smart, Mr. and Mrs. Emery.

#### HAYTI, AND SAN DOMINGO.

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